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The Golden Jubilee of the North
Reformed Church



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THE NORTH REFORMED CHURCH,
Newark, New Jersey.

The
North Reformed Church

Newark, New Jersey

The Addresses Delivered in Connection with
the Observance of the Fiftieth
Anniversary, Dec. 10-17,
1906



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INTRODUCTION

THE fiftieth anniversary of the organization of the North Reformed Church of Newark, New Jersey, was observed with appropriate exercises running through the week Dec. 10th—17th, 1906.

The arrangements for the observance were in the hands of a committee appointed by the Consistory and consisting of Messrs. Frederick Frelinghuysen, Peter Campbell, Peter Vanderhoof, James S. Polhemus, J. William Clark, John Allison and J. Henry Lindeburg. Before the arrival of the date for the celebration, one member of the committee, Mr. Peter Vanderhoof, was called to his eternal reward. His death was all the more lamented because he was the one surviving member of the first consistory still on the rolls of the church, and had served continuously as elder or deacon from the day of organization down to the time of his death.

As a preparation for the semi-centennial observance, the interior of the church was refurnished and newly decorated at an expenditure of \$10,000.

The exercises began on Monday night, Dec. 10th, with a men's dinner, served in the Lecture room of the church. About two hundred men were present. The guest of the evening was the

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Rev'd Henry Evertson Cobb, D. D., minister of the West End Collegiate Church of New York City, and grandson of Dr. Polhemus, the First Minister of the North Church.

At the dinner, Mr. Peter Campbell presided, and addresses were made by Justice Francis J. Swayze of the Supreme Court of New Jersey on "The Church and The Courts"; by Dr. Cobb on "The Man and The Church"; and by Dr. Vance on "The Man and The Collection". Some attractive music was rendered by Miss Hood's Orchestra, and a song "The North Church", composed for the occasion by Miss Mary Drummond Campbell, was sung by the men present to the tune of America.

On Tuesday evening the church was filled to overflowing at the exercises in which the Sunday Schools were represented. The history of the schools was presented in a historical paper by Mr. Frederick Frelinghuysen, and an address on "The Sunday School as a Spiritual Force", was delivered by the Rev'd John F. Patterson, D. D., minister of the Central Presbyterian Church of East Orange. A delightful feature of the exercises was the singing of a large chorus composed of some one hundred and fifty of the young people of the Sunday Schools.

Wednesday evening was devoted to Reminiscences, and appropriate addresses were delivered by two sons of the church, the Rev'd Isaac Heyer

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Polhemus and the Rev'd Joseph Rankin Duryee, D. D., and by the Rev'd Edward Payson Terhune, D. D., for fifteen years the pastor of the First Reformed Church of Newark, and closely associated with the North Church during the first quarter of a century of its history. A poem was read by the Rev'd Denis Wortman, D. D., inspired by the dying words of Dr. Polhemus; and a song, composed for the occasion by Mr. Thomas S. Wilson, was sung by the congregation, to the tune "Scots wha hae."

On Thursday evening a reception was given under the auspices of the Reception Committee of the Ladies' Benevolent and Missionary Society, attended by about eight hundred members of the congregation.

Friday evening, services preparatory to communion were held; and Sunday morning Holy Communion was observed. The preacher was the Rev'd Hugh Black, recently of St. George's Free Church, Edinburgh. The church would not accommodate all who sought to attend, and the administration of the Sacrament to a body of communicants who packed the body of the church, filled all the aisles, and overflowed into the galleries, was most impressive. At this service fifty-six new members were received, and a Jubilee Offering of \$4,350.00 for Foreign Missions was gathered.

Sunday night the anniversary sermon was de-

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livered by Dr. Vance, and on Monday night the anniversary exercises proper were held.

Dr. Vance called attention to the large number of letters received extending congratulations and expressing the regret of the writers to be present. Among those thus heard from were President Theodore Roosevelt, the Presidents of various Colleges and Universities, a large number of ministers of the Reformed and other churches, former members of the North Church, and others interested in the occasion.

Greetings were brought from the Reformed Church in America by the Rev'd George S. Bishop, D. D., minister of the First Reformed Church of East Orange; from the Presbyterian Church by the Rev'd David R. Frazer, D. D., Pastor of the First Presbyterian Church of Newark; and from the Protestant Episcopal Church by the Rev'd Louis Shreeve Osborne, Rector of Trinity Church, Newark.

A poem, dedicated to the occasion, was read by Mrs. Margaret E. Sangster, and addresses were delivered by all the living former pastors of the church, the Rev'd James Demarest, D. D., minister of Bethany Reformed Church, Brooklyn; Prof. Charles E. Hart, D. D., of Rutgers College; and the Rev'd Donald Sage Mackay, D. D., minister of the Collegiate Church of St. Nicholas, New York City. Despite inclement weather on some of the evenings, the exercises

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were attended by large and enthusiastic congregations, and the celebration was marked throughout by a reverential gratitude to God for His great favor and by a sincere and growing attachment to the church and a profound interest in its welfare.

HISTORY OF THE SUNDAY SCHOOLS

BY

FREDERICK FRÆLINGHUYSEN.



REV. ABRAHAM POLHEMUS, D. D.,
First Minister, 1857.

HISTORICAL PAPER

BY

FREDERICK FRELINGHUYSEN

TO be selected to give the half century history of a Sunday School in thirty minutes is to receive no easy task; and to be selected because you are supposed to be the oldest living inhabitant, rather than because of any peculiar qualification, is no great compliment. To give dates and facts if records existed, would of itself require a research far beyond the amount of time I have had at my disposal for the purpose; and to give the real internal, spiritual history would if possible be far beyond the bounds of propriety and would be an intrusion into the sanctum sanctorum of life and I should have to portray facts for which my humble pen is quite unequal.

To write the history of a Sunday School for fifty years would, with propriety, comprise a list of all the teachers and all the scholars who have attended during all these years; for while office gives prominence before us, the humble workers are as well known on high.

To write the history, we might omit all of these if we could record the more valuable incidents of the spiritual life of the school, if we could tell of the souls born into the Kingdom, of

sinner redeemed, of young men and women who found their redemption here, who early in life found that the fear of the Lord was the beginning of wisdom.

Our schools cannot be said to be up to date in modern advanced Sunday School methods with charts and prizes and exhibitions. The same spirit which controlled the founders of the church in deep serious devotion, has prevailed and controlled throughout the history of the schools. The study of the Word and the remodelling of the life, the serious attention of the scholars, and the prayers and study of the teachers have been the prevailing tone of our school.

The regular steps, the infant school, the senior school, teaching in the senior school, then officers and workers in the church, mark the life of many. Never, it can almost be said, has the school been without a deep religious feeling, sometimes in enthusiastic revival results, but always bearing fruit for the Master.

Pursuant to the action of the Classis of Bergen held in Jersey City on Nov. 25, 1856, appointing a committee to organize the North Reformed Dutch Church, which committee consisted of Rev. Dr. Scott, Rev. Dr. Abeel, Rev. T. DeWitt Talmage, and Elders Sebastian Duncan and Benj. C. Miller, the committee met on the 17th of Dec., 1856, in the presence of persons desiring such organization. The following persons pre-

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sented themselves with their certificates of membership:

From the First Reformed Dutch Church, of Newark:

Tunis A. Waldron, Mrs. Amanda Waldron, Miss Amanda Waldron, John C. Woodruff, Mrs. Julia J. Woodruff, Isaac Gaston, Mrs. Mary E. Gaston, Anna Thompson, Joseph P. Bradley, Mrs. Mary Bradley, Peter Demarest, Mrs. Mary Demarest, Jacob A. Debaun, Mrs. Catherine Debaun, Mrs. Catherine Penovie, Mrs. Ann Amdrichs, John A. Miller, Anne E. Brown, Isaac S. Miller, Frances Hanson, Joseph Robinson, Mrs. Violet Robinson, Violet Robinson, Peter Vanderhoof, Mrs. Margaret Vanderhoof, Mrs. Mary Waldron, Mrs. Sarah Dees, Frederick T. Frelinghuysen, Mrs. Matilda E. Frelinghuysen, Mrs. Fanny Steele.

From the Second Reformed Dutch Church, of Newark:

Tamar Garrison, wife of Stephen Cadmus, Mrs. Mary Jane Austin, Newell Ransom, Mrs. Mary Dunn Ransom.

From the First Reformed Dutch Church, New Brunswick:

Rev. Wm. H. Steele.

The following officers were elected: Elders, Messrs. Tunis A. Waldron, Joseph P. Bradley, Frederick T. Frelinghuysen and Peter Demarest; and Deacons, Messrs. John A. Miller, Isaac Gas-

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ton, Peter Vanderhoof and John C. Woodruff. Mr. Waldron was elected President of the Consistory and Mr. Woodruff, Treasurer and Secretary.

It was so early in the life of the church as Dec. 22, 1856, five days after the organization, that a call was extended to the Rev. Dr. Polhemus, and on the same date, Dec. 22, 1856, that it was decided to form a Sunday School under the committee named of Messrs. Waldron, Frelinghuysen, Miller, Gaston and Woodruff; Mr. Frelinghuysen was at the same time requested to organize a Bible Class. A Sunday School Society was then formed. The officers of the Sunday School were a President and a man and a woman Superintendent. "The duties of the President shall be to call and preside at all meetings of the Society, whether for religious exercises and improvement or for business, to supervise the financial and library departments, to conduct a Bible Class and to co-operate with the Superintendent in the exercises of the School as occasion may require; the duties of the Superintendent to divide the school into proper classes, select teachers, etc.; the Secretary to be also Treasurer and Librarian; and any person becoming a teacher in the school to become a member of the Society, and any other person on application and election."

As if it were a forerunner of the success which was to attend our Sunday School, there had been

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started some few years before, a Sunday School in a little white schoolhouse at the Northwest corner of Orange and Plane Streets, not far from here, which was directed by Mr. John A. Miller and John B. I. Robinson. This school was transferred to and formed a fine nucleus for the Sunday School.

Our School was organized and held its first session on the second Sunday in January, 1857, in Oraton Hall nearby. The officers were President, Frederick T. Frelinghuysen; Superintendents, Jno. A. Miller and Mrs. Amanda Waldron. Among the names of teachers (of which no record is extant) are Anne E. Brown, better known at this time as Mrs. Robert F. Ballantine. Another name was Miss Mary O. Duryee. These two ladies in all these years have remained constant in their active and ardent devotion to the school. Other names were those already read as original members of the church; for the zeal and courage which embarked on that enterprise of building a church were untrammelled by personal comfort, but night and day they worked and prayed and met and strove in every way for the advancement of the cause. One name, still in the flesh, appears on every active record of the Church's school; that is John C. Woodruff. He was Secretary and Treasurer of the Church, and Chorister, and Secretary of the Consistory, and Secretary and Treasurer of

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the Sunday School. His zealous character and ardent devout nature made him a great power in the organization and history of the Church.

For many years and until called away to the United States Senate in 1867, Mr. Frelinghuysen conducted a Bible Class, which was the successor of a similar class conducted by him for years previously in the old First Reformed Church in Market Street. This class was composed of 200 men and women who met at the close of the Sunday School in the afternoon. After it was disbanded Mr. Frelinghuysen every Sunday, when in town, addressed the Sunday School, explaining and applying the Bible lesson of the day.

The same courage and generosity which induced the founders of this church to select one of the most costly sites in the city for the church, led them in seeking a pastor for the church to select one of the noblest of men, Abraham Polhemus. Few now living remember the incidents connected with his coming to Newark, but some few recall the important event. His presence is constantly recalled by his worthy son, our own Sunday School Superintendent. He came from a quiet village pastorate to a new metropolitan charge. No one was ever more heartily received and no one in the very short time of service of three months here ever made a more favorable impress on the community at large nor ever endeared himself to his people more thoroughly.

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Though but a little child at the time, I remember to-day the apparently inconsolable grief of my own people. His large family left desolate by his loss, devoted themselves to the church of his choice and their names in the fifty years of the life of this church have ever been conspicuous in devotion to the interests of the church and zealous in advancing its interests.

From the start of the Sunday School to the present time the interests of the Sunday School have been most carefully fostered by the church. The founders of the church old and young, almost without exception, were active in the Sunday School work and in return in no church has the fact that the Sunday School is the nursery of the church been more forcibly proven.

Waldron, Miller, Frelinghuysen, Cadmus, Brown, now Ballantine, Hanson, Robinson, Demarest, Penovie, Woodruff, Vanderhoff, were all identified with not only the early history of the Sunday School, but down to the present or so long as their advancing years would allow. Two names it seems proper to emphasize, Miss Violet Robinson and Miss Jennie Browning. These two young ladies took charge of the infant school at the start and with devotion to their work, strengthened by the loveliness of their characters and personalities, built up a large school. They served faithfully and as long as their health and residence in this city allowed.

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They were followed by Miss Mary O. Duryee, who from 1864 to 1899 directed the afternoon infant school with a devotion of rare quality.

The first Superintendent of the Sunday School, which met at 3 o'clock in the afternoon, was as I have stated, Mr. John A. Miller, who occupied that important office for many years, and until he yielded the leadership to Mr. John C. Woodruff, taking then a class in the school which he retained until the time of his death on Easter Sunday, 1887.

Mr. Miller was very active in the organization of the church and for many years in the work of the school and church, and his family succeeded him in his good work. His daughters have been conspicuous in their self sacrificing devotion to the Sunday Schools and to all church work.

In 1870 there was started the Morning Sunday School, under the guidance of Mr. Caleb G. Crane, as a mission school originally, but it soon became as important a school and as representative of our church people as the afternoon school. It has been greatly blessed of Heaven.

Cottage prayer meetings were started by members of the North Reformed Church in 1871 in the northern part of the city, during the pastorate of Dr. Hart. These meetings continued for nearly two years, and then for a few months were held in a small hall on the corner of Clark Street and Belleville Avenue. In 1873 the second



TUNIS A. WALDRON,
Elder in First Consistory.

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floor of the building, No. 37 Belleville Avenue, was leased and there the meetings were continued for many years, until Mr. Clark purchased the old Belleville Avenue Congregational Church property and allowed the church to use it for its Mission meetings. The meetings were continued in this place until its destruction by fire. The mission did its greatest work and met with most pronounced success in No. 37 Belleville Avenue. Every worker in the old mission was connected with the Sunday School, either as a scholar or teacher, and great blessings resulted from this work.

Mr. Frank R. Van Nest followed Mr. Miller as Superintendent of the afternoon school and he in turn was followed by Dr. Arthur Ward, and he by the author of this sketch, who was Superintendent of both the morning and afternoon Schools for about fifteen years and until 1890, when he resigned and was followed by J. Wilbur Smith, of blessed memory. No more beautiful influence was ever exerted over a school than that of Wilbur Smith's, and it was only his seemingly untimely summons to higher fields of service which terminated his work in our schools.

At that time the schools had reached an aggregate membership of 980 members, many attending both sessions of the schools. Upon the death of Mr. Smith, the morning school elected, about 1893, Mr. James S. Polhemus, Superintendent,

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and he has served until the present to the entire satisfaction of the school and church. Under his guidance the morning school has grown to its largest proportions. Young men's classes under the care of Mr. Peter Campbell and Mr. Arnold and Mr. Hobart have added largely to the usefulness of the school, retaining in the school young men beyond the age when they are prone to forsake the school. The writer of this sketch was again chosen Superintendent of the afternoon school upon the death of Mr. Wilbur Smith, and was succeeded by Mr. John Monteith, as Superintendent, who for many years as Assistant Superintendent had attended to much of the detail of the work and was well qualified for the position which he still fills.

In 1895 a Sunday School was started at our Kearny Mission under Mr. Thos. P. Thompson, as Superintendent. It was the outcome of Mission meetings held there for years. It has met with great success, reducing somewhat the size of the afternoon school, but most of the scholars attending the morning church school and the afternoon East Newark Mission school. The numbers of the several schools combined aggregate over 1,500 scholars.

The expense of the schools has always been borne by the church and the contributions of the scholars have always been devoted to Domestic and Foreign Missions. For many years we sup-

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ported our own missionary in the West and now for some years have given to the Domestic and Foreign Boards of the Church.

The Infant Schools have always been most fortunate in having devout and capable leaders. Starting with the two ladies named we have had in the afternoon school Miss Mary O. Duryee, Miss Anna May Miller, Mrs. Fredericka Munn, and Miss Charlotte Howell, under whose present guidance the school has prospered greatly. The morning Infant School has for years been a special object of devotion of Mrs. Robert F. Balantine, appearing on our church organization rolls as Anne E. Brown, and all through the fifty years we find her ever devoted and zealous not only to this Sunday School but to every good work that either the church or school undertook, of either a religious, benevolent or charitable nature. Associated with her have been several faithful teachers, among them Mrs. Sarah Sloan Weeks, Miss Lillian Pullin, Mrs. Louise L. Kiersted, and Miss Ruby Earl. Miss Anna May Miller after many years of most devoted service to the Infant School passed to her reward about a year ago.

In 1883 our present new Sunday School building was erected in the place of the old school building which the schools had long outgrown. It was built out of part of the income of the Eliza A. Crane fund, left to the church by a member of

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that name for such religious and educational purposes as the church was in the habit of contributing to. Aside from the annual donations to outside religious objects to which the church contributed, this school building is all we have to show for the fund, as the mine of which the fund was composed, long since ceased to yield us an income; although an undeveloped tract may develop a mine. The increased benevolences of the church in recent years however have more than made up for the \$10,000, yearly income of the Crane fund, and the church and its members give more than when the Crane fund was in full force.

The library for the use of the scholars was maintained with great care for many years by Mr. William T. Plume, who very early in our history became connected with our church and who still retains a paternal interest, as is evidenced by occasional visits to the schools, although residing in a neighboring city.

For the past 25 years Mr. John Allison, assisted of late years by Mr. Dickerson, has cared for the library for both the morning and afternoon schools. The expense of keeping the library supplied with good and new books is met with a fund established by the late William Clark, an elder of this church, in memory of Mrs. Clark, and entitled "the Margaret Symington Clark Memorial Fund." A similar fund also provides aid for the needy poor in our church,

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prizes for recitations and attendance being also provided at our anniversary out of that fund.

The spiritual condition has been zealously and continuously considered as paramount in importance, and has resulted in untold blessings. Periods of revival have been enjoyed, probably the most marked was in 1888, when B. Fay Mills the Evangelist was here; but always we have been conscious of the silent working of the Spirit in the hearts of the scholars.

It was my good fortune in my childhood, in the early days of the church, to witness the serious devotion of those who founded the church. I can remember their prayer meetings held at different private houses, sometimes at our house. The mysterious solemn bearing of those in attendance struck me with awe, but I have since realized that it was the serious consecrated work in which they were engaged which made these meetings so solemn; true to the church's motto *Nisi Dominus Frustra*. In addition to the burdens knowingly assumed by the founders of the church, 1857 experienced one of the worst business panics involving the solvency of many people, a panic which called for soup-kitchens and public meetings to provide means of sustenance for the people throughout the city. The church was not then built, nor indeed was the money raised for it. An examination of the records of the church frequently shows that an earnest ef-

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fort was made to raise funds, that a mortgage of \$1,200, was authorized and further appeals were made.

The name of Peter S. Duryee appears frequently on the Building Committee work, but he does not appear as an officer until Dec., 1859, and he continued to hold office until his death in 1877. Every stone in the edifice as well as every soul in the church was as dear to him as the apple of his eye.

The Rev. Hasbrouck DuBois became our pastor in June, 1859, a long and trying interval having elapsed since the death of Dr. Polhemus. Mr. DuBois served the church as pastor until November, 1861, when his request to have his pastoral relations with the church dissolved was acceded to with appropriate resolution of the Consistory.

At about this time Mr. John Duncan was elected to the officiating of the church and served with great regularity in the church services, the prayer meetings, the Sunday School, and the Consistory, until his death which occurred in November, 1892.

Possibly of interest is a summary I find dated May 2, 1864: 125 families, 7 people received on confession, 12 by certificate, 209 in communion, 340 average attendance of Sunday School.

\$1,241 collected for benevolent purposes.

\$2,650 for congregational purposes.

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\$6,000 subscribed 1864 for church debt.

So although small in numbers they did great things. In July, 1863, the Rev. James Demarest, Jr., was called to our pastorate and served with great acceptability until January, 1866. Among other matters of interest in the resolutions commendatory of his services, is noted the fact that "a debt of \$14,000 has been easily paid," another evidence of the devotion of the people.

In May, 1866, the Rev. Charles E. Hart was called to the pastorate, and served until March, 1880, when owing to impaired health he resigned to accept a lighter task as Professor of English Language at Rutgers College. During his pastorate the benefactions of the church were greatly increased, the congregational expenses being \$6,533 and benevolences \$8,805. He was beloved by the people and he exerted by his consistent walk and conversation a most blessed spiritual influence upon his people.

In 1867 as the church approached its tenth anniversary, the completion of the building in the erection of the stone spire was assumed and consummated. The same men who had so liberally contributed to the building of the church contributed \$10,000 for the spire. Mr. George Brown had charge of the work having just entered the Consistory. Mr. Brown continued a devoted and liberal patron of the church from

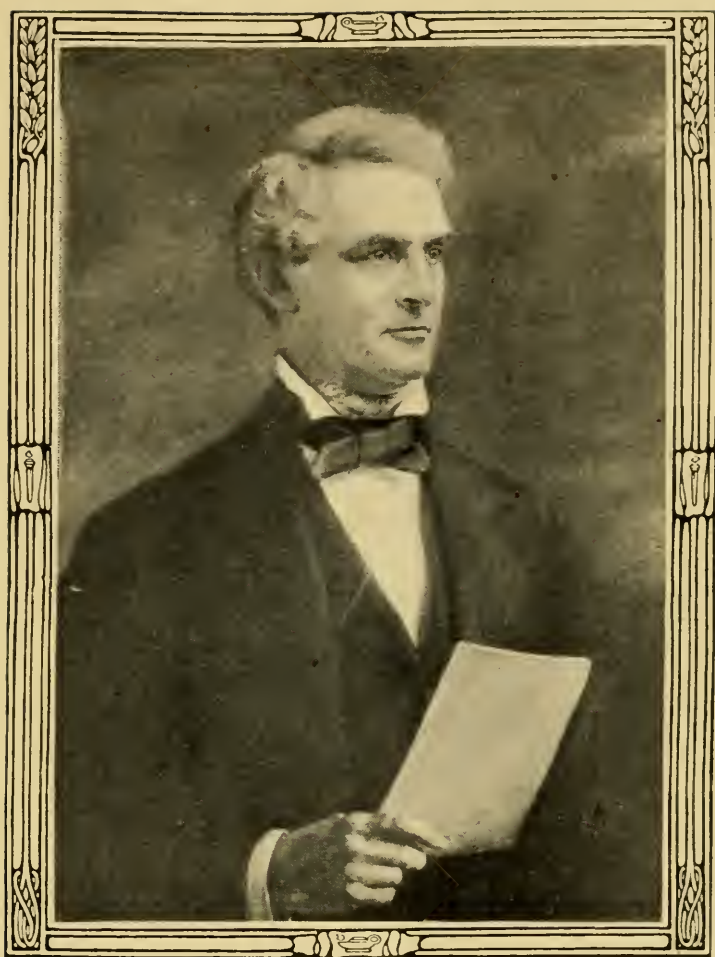
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that date until his death which occurred in 1904 in this city.

Mr. Peter Vanderhoof one of the original members of the church was actively engaged in the mason work of the original building and with his own hands formed the space in the cornerstone for the box containing rolls of members and other church data, which stone is in the second buttress on the north side of the church and was laid by Tunis Waldron, President, April, 1857. Therein repose names of godly men and women whose names now are also written in Heaven.

In May, 1872, Mr. Woodruff requested to be relieved of the duties of Secretary and Treasurer which he had performed since 1857 and Mr. C. B. Smith was elected Secretary and Mr. Calvin H. Merry, Treasurer. Mr. Smith served as Secretary until 1877 when Mr. Woodruff resumed the office of Secretary. On Dec. 4, 1863, Calvin H. Merry and his family had joined our church, and a great blessing came to the church on that event. He was an intelligent, godly, lovely man, zealous in all good works and worship. For years he exercised an influence for good in the church which was continued through his devoted and devout daughters for many years and down to the present by those of them who have not been called away.

Dr. Arthur Ward came to this church, in its



FREDERICK T. FRELINGHUYSEN,
Elder in First Consistory.

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early life from the church in Belleville. Born of a religious lineage, he and his wife served our church with great zeal and devotion until their death in 1903, when they went to their reward within a short time of each other.

Dr. Ward practiced medicine for the good he could do rather than for the good he could get. He ministered to the poor and needy without any hope of earthly reward and his ministrations were both of a professional and a spiritual nature. He was constant in his attendance on Divine service on Sundays and on week days. He had a record of every text with the name of the preacher for every service during his long membership with this church.

He served as Superintendent of the Sunday School and as Elder in the church for many years, and the ministering of his gracious kindness to the suffering and the sorrowing will be long remembered in this community. He left his modest estate to the assistance of three charitable institutions for which in life he had labored with unremitting and unselfish devotion.

During Dr. Hart's pastorate the church enjoyed a deep spiritual life, and had among its members Hon. Joseph P. Bradley, until he was called to sit in the Supreme Court of the United States; Hon. Abram V. Van Fleet, a Vice Chancellor of the State of New Jersey; and Hon. David A. Depue, Justice and Chief Justice of

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the State of New Jersey, whose daughter Miss Eliza S. Depue has always rendered most devout service to every interest of the church and Sunday School.

In July, 1881, after a vacancy in the pastorate since March, 1880 (when Dr. Hart resigned), the church called Rev. David L. Waters to the church. He was a fluent, extempore, forceful speaker with great executive ability; he served the church and the various churchboards with zeal and ability until July, 1893, when after a service of twelve years he resigned, owing to impaired health. During his pastorate the Sunday Schools attained the greatest proficiency they had yet attained, and the benevolences of the church were very zealously nurtured and developed, and the fruits of the Crane fund were most fully realized. During his pastorate the beautiful Sunday School and Lecture room were added out of the Crane fund.

It was not until November, 1894, a year and three months after Dr. Waters' resignation, that the church came into the new conditions which arose in the call of Rev. Dr. Donald Sage Mackay. Hitherto while the Sunday School had prospered the church had never been crowded, but with his advent came a full and overflowing church, old members returned to the church and a lively church life was realized. Dr. Mackay though frequently invited to accept other charges

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remained with us until January, 1899, when he resigned, having finally accepted the pastorate of the Fifth Avenue Collegiate Church, New York, where he still enjoys remarkable success as a pastor.

It is but proper to recognize in this sketch the fact that Mr. Joseph Hart, one of our faithful treasurers and deacons, was led by Providence when on a tour of observation of other possible candidates to visit St. Albans and hear Dr. Mackay, though no one of us had ever heard of him. Thus Mr. Hart rendered a service, among many he rendered the church, of peculiar value.

It was under Dr. Mackay's pastorate that the East Newark Mission building was erected, and the benevolences of the church placed on a larger scale than ever before, although the \$10,000 income from the Crane fund had disappeared. He said he was almost ashamed to ask his people for money for they always gave what he asked and more.

In November, 1900, another proof of the blessing of Heaven on our beloved Zion was realized. On that date our own Dr. Vance came to us. Our church was in a peculiar condition. We had lost Dr. Mackay in January, 1899, a year and nine months before; all sorts of preachers had been considered, but the church board, meeting almost weekly to consider filling the pastorate, co-operated with such consideration and forbearance

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that not one word of unpleasant difference was ever expressed. We had a difficult task, we did not mean to, and we did not, recede from the high plane we had reached. Dr. Mackay had won and held the hearts of every man, woman and child in the church. He was the personal friend of everybody, of strong personal magnetism; his successor had to be a great and good man. While we waited and considered, our good people prayed and the Lord heard us. Though we had heard little of Dr. Vance, we were directed to him, and God blessed our mission. We went, we saw, we conquered. He came, he saw, and he stayed. Strong, devout, sincere, four-square, ringing true, dividing the Word in reverence and honesty, working hard, always prepared, interested in the humblest of our people as well as in the more influential, sympathetic, encouraging, he has wound himself about our hearts as strongly as any man ever did. He has filled the church to overflowing, he has refused far better calls and we pray he may always remain our pastor, and that we may all be conscious of the fact that to whom the Lord has given much, of them he will require much.

A comparative table of the church's finances for 1866 when Dr. Hart came, 1881 when he left, 1894 Mackay's first year, 1899 when he left and 1905 may be of interest:

THE SUNDAY SCHOOLS

	1866	1881	1894
Sabbath Collections...	\$373	\$3288.29
Donations, by founders, 2005	1400.00
Pews	2520	3492.00

	\$4898	\$5215	\$8180.29
Benevolences	2900	9757	9400.00

	1899	1905
Sabbath Collections.....	\$7368.56	\$8442.46
Donations, by founders.....	557.95	875.00
Pews	4677.66	7477.25

	\$12604.17	\$16794.71
Benevolences	12319.72	12331.00

The services of Sunday are Sunday School at 9:30; Church at 10:30; Sunday School at 2:30; Church at 7:30. In addition the Christian Endeavor Society meets at 6:45 P. M. This Society for 15 years has been kept in a lively state of consecrated work, tending to develop Christian workers in the Church and Sunday School and producing men and women of initiative in thought and work.

I might cite, if time allowed, the Men's Club and the Young Women's Guild, the Boy's Club, the Ladies' Benevolent and Missionary Society and various other enterprises. For the full fruition of the work of all these, our church-house

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is longingly looked for. It is important and it is probable, but the time or means seem hardly prepared. Mr. Ballantine's generosity appears in his gift of a lot on Bridge Street, adjoining, for the site of the church-house and funds are accumulating, and ere long we hope to have with our church an institution where young men and women may find not only their spiritual home but their social and charitable and literary centre.

It is not proper to close this sketch without recognizing some of the names hitherto unmentioned who have done so much in our church and schools and missions. I would mention Samuel Sloan, John Monteith, J. Henry Lindeburg, John Allison, J. Wilbur Smith, Charles B. Smith, Frank R. Van Nest, the Misses Duryee, the Misses Abeel, the Misses Leverich, Miss Duncan, the Misses Merry, Miss Hanson, not to name all those who now are actively engaged in this consecrated self-sacrificing work.

In January, 1899, when the church was depressed and dispirited at the loss of Dr. Mackay, came our generous benefactor the late Robert F. Ballantine, and, in his characteristic modesty in doing great things, presented to the church the parsonage located corner of James and Washington Streets, saying he would like to prevent undue publicity. That was always his wish in the many many instances of his very great generosity which came to my knowledge. A property

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worth between \$25,000 and \$30,000 was thus donated to the church in this unostentatious way.

To those who years ago worshipped here one name seems proper to recall. During the vacancies which seemed to come so often to our pulpit, Rev. Dr. Campbell, President of Rutgers College, took this church under his special care, and long after his physical condition seemed to forbid, he preached to us, quoting chapter and verse in any part of the Scriptures, for he was blind for years. So too, the Rev. Dr. Gustavus Abeel, rendered valued services in the inauguration of the movement and its subsequent early history, and in 1865 he and his family connected themselves with this church.

And now as we see what blessing has come to us through the self sacrifice and devotion of the founders of this church and what blessings to them in seeing their children in the fold working for the Kingdom still, shall we not practice more self sacrifice and devotion, more consecration, that the Kingdom may come more and more?

It is impossible to write the history of a Sunday School without that of the church, for they are interlaced. We the children of a larger growth were the Sunday School, so you children of to-day have to look forward when this church will be your charge and care.

We have just repaired and redecorated the church so dear to us all, at an expense of \$10,000

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raised by subscription among our members; a goodly, generous act. And yet when we look back at that little band which founded the church and find they gave

For the land.....	\$20000
For the church building and furniture...	45810
Extra land.....	5570
<hr/>	
A total of.....	\$71380

we must feel that ours is a rich heritage, that we have a responsibility calling for generous self sacrificing support and for a deeper consecration to the work.

These hurried observations made up more from memory than from records, may be of less interest to you than to one who has stood, if you please, between; who has seen the founders of this church, who has seen mature men of affairs come on to the stage, assume the burdens and responsibilities from a stern sense of their obligation to God and to mankind, who has seen them pass to their rewards, and has seen others take up the glorious work.

Rest assured however that the burdens and responsibilities are as real and certain to-day, and it is for you, for "the boy is father to the man", to assume. On your courage, your liberality, your consecration depends the future of this



JOSEPH P. BRADLEY,
Elder in First Consistory.

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church we all so dearly love and which to-day you feel is your guardian and mother. As the mother rears the child so the children care for her in later years. God grant that the future supporters of this church may be men and women of the same deep spiritual life which characterized our forbears!

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ADDRESS

BY

THE REV'D ISAAC HEYER POLHEMUS

SOME months ago, three persons might have been seen standing before an old farm house.

One was young, and looked around with curious eyes; while the other two, much older, stood apart and gazed with deepest interest on every object in view.

In low tones they spoke to each other, quite unmindful of the lack of interest of their young friend. As they entered the house and passed from room to room, they seemed to be strangely moved; for it had been many a year since they had looked upon those walls, and they seemed to stand in some mysterious presence.

Leaving the house, they called to their young friend, "Come to the spring! There is no such water in all the State."

At the spring they drank. The older ones with relish and keen delight. The younger,—although thinking it quite ordinary, yet for their sakes he praised it, and they were satisfied.

What made the difference in their interest?

Oh! the older ones were drinking from the golden cup of memory!

From such a cup some of us are drinking to-

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night. Many here may wonder at our interest in things that, to them, are quite ordinary: and some of our reminiscences may be so personal that they may seem egotistic; but we count on your respect and sympathetic interest, as we speak of years gone by, and voices that now are still.

I hold in my hand a note book of my father, in which are some items, which may be of interest at this time to others as they were to me.

"The first *foundation* stone of the North Reformed Dutch Church of Newark, was laid July 29th, 1857, at 9 A. M., by Rev. A. Polhemus and John A. Miller". (The *corner* stone was laid Sept. 14, 1857).

Next follows a list of the families, May 1st, 1857, and those received in June, the only communion service administered by my father.

Of his first two weeks of service, he has left a record of the Texts of his sermons, size of congregation, and these interesting facts:

"Thurs Apr. 23d Prayer meeting at the house of John A. Miller. J. P. Bradley, J. C. Woodruff and Pastor-elect led in prayer.

Thurs. Apr. 30th Prayer meeting at F. T. Frelinghuysen's. David Woodruff, John A. Miller and Pastor-elect led in prayer.

"May 3d Installation, 1st Refd D. Church.

And a last item:

"First Picnic. S School N. R. D. Ch Newark

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July 10. 1857. About 125 scholars. Whole company 250 to 300. Held in Llewellen Park Orange. School rode up in Omnibuses."

That picnic I cannot remember, but I *do* remember when there was not even a horse car in this city, and Morgan's stage ran down town from Bridge Street.

I remember the first Sabbath I saw a horse car going down Broad Street and felt that the Sabbath was desecrated, for it was then a holy day. The deep toned bell of the Second Presbyterian Church called all in this neighborhood to prepare for Divine Worship.

In those days it was the custom in the families of this church on Sabbath mornings and afternoons, when not attending service, to learn the Shorter Catechism, verses of Scripture, or the standard hymns.

It was a time when families went to church together.

As we crossed the Park we could see coming up Broad Street, the Bradleys, Frelinghuysens, Duryees, Steds, Millers, Waldrons, Ballantines, Woodruffs and many others. From the opposite direction, the Demarests, Vanderhoofs, Holloways, Pienovies, Robinsons and others.

There was no great crowd in church and friends nodded to each other across the church, or spoke to those in neighboring pews; for we all knew each other. Old Peter walked up and

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down the aisles, with smiling face and air of personal ownership. He was a notable character in those days; known by everybody and respected too. For over thirty years he had sole charge of this church.

In the choir, I remember Miss Brainerd; the Northrops and later the Ward brothers; while Mr. Sam Ward was the organist.

Of the ministers, I have no reminiscences; but a faint memory of the impressiveness of Mr. DuBois; the dignity of Mr. Demarest, and the emphatic style of Mr. Hart.

Mr. Bradley well says in his Tenth Anniversary Address: "One of the striking features of this church, and probably one of the strongest elements of its success from the beginning has been its Sunday School and Mission School. Without them, we could not count on any permanent and stable progress."

It is a sweet recollection that we have of that Sunday School. As a child it must hold the dearest place in memory. We entered the room by the south door. The Infant Class (as then called) was in the alcove off the Lecture room. And there two of the loveliest women welcomed and taught us children. No one who ever met Miss Browning and Miss Violet Robinson could ever forget them. They won the affection and attention of every boy and girl. And as we sat on



PETER DEMAREST,
Elder in First Consistory.

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those bare, circular seats, rising tier on tier in that little room, we learned to sing

“Jesus loves me, this I know
For the Bible tells me so.
Little ones to Him belong,
They are weak but He is strong.”

There also we learned

“Who made us?”
“And of what we were made?”

When promoted to the upper room we found all the girls on the north end of the room, and the boys at the south, with the platform in the center.

Mr. Vanderhoof's class was next to the platform: and from him I learned “What is the chief end of man,” and many a Gospel story; but beyond all that, I learned to honor a man who loved Jesus Christ, and whose whole heart's desire was to lead others to Him. Dear, dear man! He is not seen here to-night; but if he sees and hears, I want him to know that one of his scholars stands here to thank God for his loving interest, which, given in that class, never failed that boy through all these years.

So near the platform, his class was indelibly impressed by one who frequently sat there and addressed the school.

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Senator Frelinghuysen's reverence for God and His Word, (making and marking his *own* dignity) made an impression never to be forgotten by any one who heard him.

I must also speak of another who visited the school in its earliest days; your apostolic missionary Jacob Chamberlain of India.

On November 6th, 1859, he spoke to the school and every heart was stirred. In closing he asked every scholar to write in a book, "Mr. Chamberlain asked me to be a missionary."

One boy at least heeded the request, and in this book in his sister's handwriting I read: "Newark, Sabbath day Nov. 6th '59 Mr. Chamberlain asked me to be a missionary"

I. Heyer Polhemus

That request, with the influence of The Haystack Monument at Williams College, with the spirit of God made me a missionary.

That Sunday School room has gone, but the words spoken there are still bearing fruit; and the children of the past are now the Superintendents and teachers of your present school.

Another great interest of this church was the Belleville Avenue Mission.

I regret that I have not better, fuller information or data; but I know that there was carried on by the ladies of this church a sewing school, for girls, especially for those working in Clark's Mills.

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What devoted women were in the church at that time, filled with a missionary spirit, I leave to be told by more eloquent lips than mine.

If there were strong men here, there were also noble women, who with unselfish and Christlike service kept alive the devotion of the whole church.

At that Mission, on Sunday nights, Gospel meetings were held. There many of us learned to speak and pray in public. There Dr. Steele, Mr. Vanderhoof, Mr. Layton and Miss Ketcham, the Bible Reader, were most helpful.

There I first met Sam Sloan and his sister, and John Monteith, who have been such faithful helpers in this Church all these years. In this Jubilee, thanksgiving and praise to God will arise from many, in the family on earth and in heaven, because of blessings received at the Belleville Avenue Mission.

This Church early gave two of its sons to the Gospel ministry.

Twenty-seven years ago, the honored and beloved Joseph R. Duryee and the speaker, stood together before this pulpit and were ordained to the sacred office of the ministry. One to enter upon a work in New York City in which he has continued to be a blessing all these years; the other to go to the mission field; not to India to join Dr. Chamberlain, as he offered to do, but could not be sent for lack of funds in the treas-

ury, but to old Mexico under the Presbyterian Board of Foreign Missions.

I recollect with emotion the evening of Oct. 14, 1879, when this Church gave a farewell reception to the outgoing missionaries; at which many tender words were spoken by Dr. Hart, Dr. Fewsmith of the 2d Pres. Church, and Senator Frelinghuysen as the Godspeed was given.

And now my last word must be a still more personal testimony of my love for this Church. Here thirty-nine years ago I gave my heart and life to Jesus Christ. Never can I forget the solemn Communion Days, when the separation was made, and I left my mother's side and crossed the aisle to watch and think of all it meant.

I saw my mother's lips moving in prayer for me. I saw the sacred emblems passed after the holy words "Do this in remembrance of Me." I lifted my eyes to that Tablet and read "Here souls shall be converted, and I will rejoice over them in heaven;" and the Spirit of God came upon me and I was drawn by love unspeakable.

Oh! may not souls be converted, turned to Jesus, here to-night?

Then there will be joy on earth, and rejoicing in heaven, making this indeed a real, Pentecostal Jubilee.

ADDRESS

BY

THE REV'D JOSEPH RANKIN DURYEE, D. D.

*The Men Who Founded the North Church,
Newark.*

I KNOW of no more inspiring picture than that we recall to-night: the founding and upbuilding of this Church. The thirty-five men and women who gathered about Dr. Scott, the minister of the First Dutch Church, at the home of Mr. Bradley, on December 17th, 1856, were representative of the best traditions and noblest aspirations of a great community. They knew that a church was needed here in order that the moral and social health of their city might be preserved and developed. They loved the historic Communion in which they and their fathers had lived. They believed that in her confession of faith, her form of government, her spirit of brotherhood toward Christians of every name, the Reformed Dutch Church was apostolic. And they dearly loved their pastor and the associations of their old home Church. The ties that bound them to her were as strong as this earth knows. Nevertheless, these people felt that the time had come for a new association.

They were conscious that the task they undertook would strain every power of heart and hand

and mind; and they realized their own insufficiency. But they had clearly heard the call "Arise and build". He who summoned was the Source and Center of their spiritual life. In all His divine beauty, they saw before them the Son of Man. Not less definitely than the young men of Galilee eighteen hundred years before heard, their listening hearts heard Him say "follow Me," and they arose and followed Him. Think what this meant to these men and women. In material resources they were limited, in many ways they were widely separated from one another; the times were fearfully unsettled, ominous clouds of financial disaster were gathering, and the income of each might soon fail; the political issues of that day were of a character that strained the friendship of close companions to the breaking point. Could they hold together? Fifty years ago it was exceedingly difficult to induce men to shoulder new responsibilities that demanded great and continuous self denial. So perhaps the most pressing problem was the winning of support. Unless at least thrice their number would join them in the work, they could not succeed. For the proposed enterprise had large proportions. If it was to fulfill its purpose it must from the beginning represent the best. They must build their church on broad lines. It must immediately become the larger home of many beside themselves. How rich was that lit-

tle company in faith and hope and love! The secret of their power was their deep abiding conviction.

Sixty years ago two young men,—one the poet Heine—stood in the center of the Cathedral of Amiens, France, the fairest monument of the piety of the Middle Ages left in that historic land. They viewed its noble proportions and matchless details, and the poet said "Opinions never wrought such a work, only convictions can." Thinking of our fathers and what they wrought for us, we thank God that they were men of convictions. For ten years, the most memorable and unsettling our land has known they gave their time, strength, means, their very selves, to the upbuilding of this Church. Because all their hearts were in it, they labored with a unity and hopefulness that no discouragement could thwart. There is not a stone or rafter in this pile that does not speak to some present of devotion and self-denial beyond price. In this world what is worth having is bound to cost commensurately, and there is no victory without wounds. To build this Church cost heart blood. I never read the history of the resurrection of the temple in Jerusalem but memories of the building of this North Church crowd my mind; and the obsession has many parallels to that Nehemiah knew when writing the Bible story. Above all both illustrate that great law which governs

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the history of the Church of God. The life of the Church is a divine life. Her Lord is with her. Her life is not dependent on chance or change. Nothing that comes from without has power to really hurt; all things that so come may be made to help.

Because our fathers knew that God was with them, they believed in the seemingly impossible, and accomplished the seemingly impossible. As a son of this Church, I glory in her splendid development during the past decade. I thank God for the noble leaders whose name and fame are in all the churches. You have become not only a great company knit together in one communion, but a mighty power in reordering and renewing the distracted and discordant life of the world. This Church conserves and preserves all that is worthy in the city, in your homes, in your individual lives. I know something of your trials something of your fears as you face the future. A church like this must grow. This means new and increasing effort, denial, responsibility, when already the burden bearers seem taxed beyond their strength.

. My prayer is

“God give you grace to dare and do,
God give you courage to endure,
The all He now demands of you.”



PETER S. DURYEE,
Treasurer of Church Building Fund.

As a great incentive, I bid you as a church, pray that you may be worthy of the Fathers who laid the foundations of your spiritual house.

What was their spirit? It was the spirit of strong young men. Revering our fathers, we naturally think of them as old. In fact, the first hundred men who joined this church were, with few exceptions, well under forty years of age. And the elders had not only wisdom but all the spring of youth as they led the rest. Only strong young men could dream the dreams, see the visions, and accomplish the work they wrought. The complete Church was ever in their mind; the dying message of Dr. Polhemus,—he was but forty-four when taken,—was ever heard: "That church shall be erected; souls shall there be converted to Christ, and I shall rejoice over them in Heaven". What power that word of his has had for fifty years!

Some of this company were present at the tenth anniversary. For us it requires no wand of evocation to enable us to recall the leaders who on that night told us what God had wrought. All but dear Dr. Hart—God bless him—have passed beyond our vision, but now we seem to see them. If they should speak, how silent would be our lips, how our hearts would burn within us!

President Campbell. He had guided, instructed, inspired, as perhaps no other could

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have done. What a man he was, how strong, wise, brave, gentle.

Joseph P. Bradley. I wonder that the Bar of New Jersey has not erected the statue of the great Jurist in enduring bronze as a witness to all as to what the character of the lawyer and the judge should be. Where a more fitting place for such a monument than the park, facing the house he made his home, the church he loved and served, the public library that was the dream of his young manhood.

Frederick T. Frelinghuysen. Newark, and the State, were proud of their first citizen, and well they might be. But this church loved him as men are rarely loved, because all knew he loved her so well.

Peter S. Duryee. He was the friend of everyone, a man whose aim in life was to live for others; take him all in all the best man I shall ever know. Every word these men uttered on that night just forty years ago, is pertinent on this fiftieth anniversary. Their intent is summed up in a sentence of Judge Bradley, "The organization of this church is the greatest work that any of us will ever be concerned in. Here is planted an organization that is immortal; which shall send forth influences to bless and to save for centuries to come, when we are forgotten."

Because the occasion warrants I name others who dearly loved this church and nobly served

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her in the good old days. The presence of Rev. Doctors Steele, McKee, and Abeel at every service was a benediction of peace to all. While life lasts many will be grateful for the kindness of Doctors Arthur Ward and Edward D. G. Smith. The Church should not forget John A. Miller. The Sunday School on Orange Street he organized and maintained was the first root of her life, and all through the early struggle he loved and served her devotedly. From the beginning the benefactions of Robert F. Ballantine were large; but I think his richest gift was that personal character so helpful to everyone who knew him. He was so broadminded, so unselfish, so tried. And I should love to picture other loyal men like Peter Vanderhoof, John C. Woodruff, Joseph Penovie, Peter Demarest, John Duncan, Joseph Robinson, George Brown, C. G. Crane, Christian and Paul Scharff. Each of these gave this church a service that was constant and hearty. About the close of the great war there came among us a noble Scotchman, George A. Clark. What a cheer and help his presence meant! With his advent a new era began. The great industry he organized and developed brought hither many of his people. The scope of the church was doubled and her future assured. And not less his brother William Clark was a powerful influence for good.

I must not continue, but every name on the

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long roll is worthy of its place in golden letters. There are two this church should always remember—Tunis A. Waldron is first written there. The Senior Elder, about him the members gathered, to him they looked for guidance, and for comfort; and he never failed them. When he passed away there came among us one very like him both in manner and in spirit, Calvin H. Merry. For years his gracious presence blessed this church; all revered him for his simple goodness, and when he died every heart was lonely.

These, with others like them, were the men who maintained the North Church in her formative years. Under the inspiration of their example and their teaching, boys grew into a manhood that was strong, regulated, helpful. All the training that came to them through their associations in the church was based on that noblest definition of a broad education, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." The sons of the Church have been nobly taught how to bravely and wisely meet the issues of life.

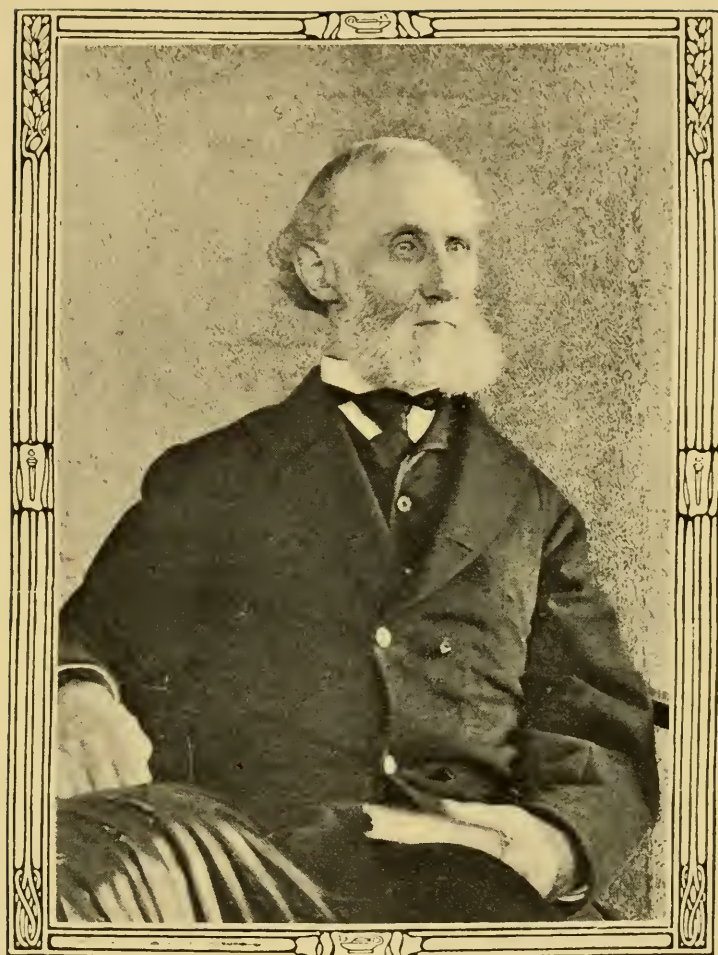
I can wish for you men and women who now bear the burdens our fathers only laid down in death, no finer incentive to faithfulness than their blessed memory.

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“And when the strife is fierce, the warfare long,
Steals on the ear their distant triumph song,
And hearts are brave again, and hands are
strong.”

“And may the God of peace, Who brought
again from the dead our Lord Jesus, that great
Shepherd of the sheep, through the blood of the
everlasting covenant, make you perfect in every
good work, to do His will, working in you that
which is well-pleasing in His sight, through
Jesus Christ. To Whom be glory for ever and
ever.” Amen.

THE FOUNDERS



JOHN C. WOODRUFF,
Deacon in First Consistory.

ADDRESS

BY

THE REV'D EDWARD PAYSON TERHUNE, D. D.

The Founders of the North Reformed Church of Newark, New Jersey

UPON the Consistorial Minutes of the First Reformed Dutch Church of this city, for December 15th, 1856, stands this record:

"Tunis A. Waldron" (the then senior elder) "presented an application from the following persons for letters of dismissal in order to associate together for the organization of the North Dutch Church in Newark."

To this are appended the names of twenty-seven applicants:

Tunis A. Waldron, Mrs. Amanda Waldron, Miss Amanda Waldron, John C. Woodruff, Mrs. Julia C. Woodruff, Isaac Gaston, Mrs. Mary E. Gaston, Mrs. Anna Thompson, Joseph P. Bradley, Mrs. Mary Bradley, Peter Demarest, Mrs. Mary Demarest, Jacob A. DeBaun, Mrs. Catherine DeBaun, Mrs. Catherine Penovie, Mrs. Ann Hendricks, John A. Miller, Anne E. Brown, Isaac S. Miller, Miss Frances Hanson, Joseph Robinson, Mrs. Violet Robinson, Miss Violet Robinson, Peter Vanderhoof, Mrs. Margaret

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Vanderhoof, Mrs. Mary Waldron, Mrs. Sarah Deas.

To these I find added upon your own book the following names :

Mrs. Tamas G. Cadmus, Frederick T. Frelinghuysen, Mrs. Matilda E. Frelinghuysen, Rev. Wm. H. Steele, Mrs. Fanny Steele, Mrs. Mary L. Austen, Newell Ransom, Mrs. Mary D. Ransom.

The minute proceeds to say :

“After a deeply affecting interchange of sentiment on the part of the petitioner and the Consistory, in which mutual expressions of affection and confidence were set forth, it was Resolved

First, That the above persons be and hereby are dismissed to constitute the North Dutch Church of Newark, N. J.

Second, That the Consistory consider it a great honor conferred upon the Church over which God has made us overseers, to be able to send forth such a nucleus to form a new church of our order, and that we part with Brethren so beloved and useful among us, only because the Great Head of the Church seems to call for the sacrifice, and that we commend them all to the Covenant-keeping God.”

You will perceive, at once, from the number of applicants here named, that the list is but a partial one of those who are to be remembered as the Founders of the North Reformed Dutch

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Church. It omits the names of certain persons who to your minds were most deeply interested and active in the organization. This fact suggests that the application, in respect to numbers, was probably a formality—an enrollment sufficient to justify the Consistory in its assent to the petition, and that it was understood at the time to represent the larger company contemplated.

At the date of this record the Rev. James Scott, D. D., was the pastor of the First Reformed Dutch Church,—a relation he had sustained to it for thirteen years, soon sadly to be severed by his sudden death.

In every respect Dr. Scott's pastorate had been happy and successful. He had come to the church but twelve years after its organization, and at a time when it was struggling in the almost desperate effort to maintain its existence. By his energy he had, under Providence, extricated it from embarrassment, and by his popularity had drawn together a large fellowship; so that, at the time of this minute, few churches of its age, in the Reformed Dutch Communion, were its equal either numerically, or for efficiency in service. The ambition of the pastor was that his fold should be recognized among the prominent churches of the Denomination, a laudable ambition consecrated to the honor of the Master.

There is evident pertinence, therefore, in the

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form in which this minute was written—probably by the pastor himself—that while it is considered an “honor to be able to send forth such a nucleus, etc., that we part with Brethren so beloved and useful among us, only because the Great Head of the Church seems to call for the sacrifice.”

And this will not appear surprising when you regard the character of the colony about to sever these ties, and to enter upon an independent career. For few organizations, I think, have been so gifted at the outset, in the quality of the material—if one may so designate it—gathered fifty years ago to form the North Dutch Church.

Frequently, as you know, churches are sequences of experiment in neighborhoods yet to be developed, promising points which it may be wise to occupy, experiment nearly always beginning in feebleness, and protracted for years with varying fortune. A former pastor of our Denomination in this city, and in his later years associated with this communion, insisted that in a majority of instances churches have their period of infancy, of childhood perils, run the gauntlet of juvenile ills, and that none may ever be considered as established until it has proved its right to survival by years of successful growth.

In this instance there was no such period of leading strings. The glory of its youth was its strength.

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You will not, I am sure, demur, if in the congratulations of the hour I pause to lay a simple wreath of commendation at the feet of the Mother Church. She had not become venerable with years—less than twenty-four, I think, when, with her benediction, she sent you, the second of her offspring, forth from her embrace. A few years earlier she had dismissed a goodly company to form the Second Reformed Church of this city, of which the Rev. Dr. Abeel became the pastor. And but ten years after you had left her fold, she was able to bid God-speed to one hundred and twenty of her members to constitute the vigorous Clinton Avenue Reformed Church. In no one of these instances did she permit a daughter to leave her undowered. The records of all these organizations will evince how generous were her contributions to aid them to secure an appropriate home, and to facilitate the independent life they were henceforth to pursue. In all that period she was permitted graciously to illustrate the truth, so essential to be recognized in the Kingdom of Christ, enrichment through sacrifice. Whatever God in His Providence may have for her still to accomplish, the past of her bountiful life is secure. The children of so beneficent a mother will feel that they are honoring themselves by allotting to her a just meed of praise.

With respect to yourselves, the First Church

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felt that she was giving of her best; for, at that time, comparatively few came to you from other communions. Three of the applicants for dismission were members of the Consistory, men who had stood at their posts, with the pastor, in the days of the Mother Church's stress and struggle, who had a full perception of the work to be confronted, and who were trained to meet its responsibilities. Others, both men and women, were among the most efficient of her workers in the various spheres of church service. Whoever will recall the roster of those who may be termed the "charter members" of this church will recognize the exceptional promise in the material. Several of them were prominent in positions of influence in the community, although certain of them had not yet reached the wider fame in the State and in the Nation to which they later attained. Almost every professional and business pursuit; the ministry, the law, finance, manufactures, mercantile and mechanical trades, was represented in that company, and the talent, the facility, the experience in church work, and in the successful conduct of their varied callings were at once brought to bear to the advantage of the new organization.

It would be invidious to mention names and to go into detail respecting any or all of the prime movers in this enterprise. It is superfluous, also, for their actual participation impinges, perhaps,

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upon that of the majority of the present congregation. How vividly are they before me this hour!—in form, in feature, in the very tones of their voices, in all the functions in which you are to-day engaged, so recently have they passed from our vision! The moulding influence of their hands is still so fresh, you are able to assign this and that feature to the leading of such and such a mind. The sons and the daughters occupy the seats of the fathers and mothers, and have assumed, as their inheritance and holy trust, the positions and responsibilities in the church which filial love and their personal consecration have made theirs.

I cannot state the exact period of the occupation of Oraton Hall by the then congregation of the North Reformed Church. But whether longer or shorter, it was never an occupation for experiment. To their mind's eye this church even then stood a completed edifice. The corner stone had been laid by the first pastor, recently installed, so soon and mysteriously called to the employment of the Heavenly Sanctuary. His own faith, inscribed on that mural tablet, appropriately represents an expectation matured to a certainty. "That Church will be erected, souls shall there be converted to Christ: and I shall rejoice over them in Heaven!" The faith of the dying was that of the living, and even the shock of the great bereavement did not for an hour dis-

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hearten or delay. Indeed, it seemed to devolve an enlarged sense of responsibility upon the now shepherdless fold. All the functions of the church were carried on in that hall, so that when the time came for the removal to this edifice, it was the transference of a fully organized and efficient church from a temporary to a permanent home.

It is due to the memory of two men, who by their wisdom in counsel and sympathetic encouragement compensated in a measure for the void occasioned by the death of Dr. Polhemus, to recall the valuable service rendered by them to the founders of this church. I refer to Rev. Dr. Wm. H. Campbell, then professor in the Theological Seminary at New Brunswick, later President of Rutgers College, and to Rev. Joseph McKee, resident in this city, and a worshipper in this church. Both have passed to their reward.

Many of you yet hold in recollection the direct, incisive preaching of Dr. Campbell. For a protracted period this church was favored with his ministrations in the pulpit and with his safe guidance. His attitude towards it always impressed me as that of a father. His interest, his sympathy, his oneness with you during the first few years of your separate life were of inestimable benefit.

Rev. Mr. McKee identified himself with the formative period of the church, and, both in the



ISAAC GASTON.
Deacon in First Consistory.

pulpit and wherever his co-operation could serve, gave an instant support. How intense was his nature! How profoundly interested in everything that engaged his mind! Though not a native of this country, from the hour he accepted it as his home its welfare seemed foremost in his thought. His Scottish descent and accent rendered him especially acceptable to that element represented in this church at its formation, and ever since constituting so considerable a portion of its communion.

Perhaps some of you recall the heroic manner of this good man in the hour of his death. It was in the darkest period of the Civil War, and on one of the darkest days of that period he lay dying. That fragile, tremulous frame had succumbed to a sharp attack of pneumonia, and he recognized that the end had come. As the sun was setting he appeared feverishly restless. He was waiting with impatience the issue of the paper that would tell the result of a sanguinary battle of which the morning had given tidings. Several times his devoted wife had descended the stairs, in the eager desire to relieve his anxiety. She returned, at last, bringing the sheet, and as he seized it from her hands, he exclaimed, "My heart is trembling for the fate of my country: I must not, cannot die until I have known how the day has gone!" Then glancing at the headlines of the page that gave assurance of the victory,

he closed his eyes, and with a sigh as of deep content, passed into the fuller life.

I have referred to these honored servants of God because their sympathy and co-operation with the founders of this church were conspicuous at a time when they could be of peculiar fitness.

Permit me to indicate certain characteristics of the Founders of this Church:

First; They were distinctively of the Reformed Dutch Church, believers in the truth as presented in its symbols, and attached to its forms of worship and government. At that time—fifty years ago—the technically “Higher Criticism” had not called men and women to the questioning and rejection of their early beliefs. The looseness, the shiftiness, the easy dismissal of responsibility for belief had not become a feature of the age, at least in those holding to a distinct communion. Probably innovation, in certain respects, has come more slowly to the Reformed Dutch Church than to some others. Its conservatism is of its traditions as of its nature. Those traditions were of staunchness to the truth at every peril and at all cost. It has been said that, numerically, every word of its confession stands as a memorial of a martyr’s blood. Definiteness was deemed essential to solidity. The accepted inspiration of the Scriptures settled for the Reformed Church its theology. That is

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not an unreasoning assent, the conservatism of ignorance. It recognizes that all true liberty is liberty within bounds. A faith written in blood and maintained in unparalleled heroism and by sacrifice beyond measure, is not a faith without reason. The scholars, the critical students of Holy Writ, in the days of these standards, were among the most eminent the world has known. When Judge Bradley, then in your Consistory, contributed in this edifice his series of lectures upon the English Bible, he brought to that study the same acumen, the same research evinced in his legal decisions on the bench of the Supreme Court.

Several of the Founders of this Church traced their lineage directly to a Holland ancestry. The name of the foremost of that procession of Dutch ministers who crossed the seas to plant and perpetuate their order here, is repeated in your membership of to-day, as it has held a place of influence and of honor among you from the date of your organization. The relation to the Church of the Netherlands was both an inheritance and a conviction. Others of your number—"not to the manor born," but as loyal to its spirit—had for years maintained a devoted attachment to its fellowship.

Such allegiance to Denomination does not intimate a narrow sectarianism. There may be preference without rancor. Habits of thought

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and of action determine for many of us the lines of lifelong association. We move more easily and effectively in the grooves in which our course was first directed. The Founders of this Church accepted without question the doctrines and polity of the Reformed faith. Through the medium of the truth, as presented in these standards, had come to their souls the light of divine knowledge, the vision of Jesus as their personal Saviour. In the church of their birth or adoption they had realized a spiritual home. The desire to continue in that communion and to extend it was the incentive of those who having found a path of safety and of comfort for their own feet, would secure the benefit to coming generations.

A second characteristic:

To an eminent degree the Founders of this Church were men and women of affairs. By this I refer to a matured and trained capacity for the parts they would be called to bear in the organization and conduct of the Church. God has a place for all faculty in his work,—the mind quick to perceive, the judgment accurate to determine, the hands facile to perform. I do not know another field in which there is larger demand for such capacity. There is nothing else so democratic, nothing else in which the right of individual judgment, the individual prejudice is so assertive. In the political world we consent to

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the authority of leading minds, we recognize the rights of knowledge and experience. In the conduct of nearly every public enterprise we yield to the judgment of the expert. The church is the one body which by the nature of its constituent elements, by the common ground of its fellowship cannot be forced. It has the weakness that generally attaches to institutions in which individualism demands an equal respect for all. The Master displayed an infinite insight when, sending forth his disciples to the ingathering for the church, he said: "Be ye wise as serpents and harmless as doves." That is, win by yielding: recognize human nature in its variations and idiosyncracies.

I have already referred to the participation by the Founders of this Church in the professions and varied callings of the community. To an unusual degree a majority of them were men of mark in the departments in which they served. They were recognized as intelligent, energetic, capable. They were deemed sufficient for whatever enterprise required these qualities. They had their places of trust and influence in the commercial and fiducial institutions of the city, and did their part in making these successful. Several of them have served as Trustees of Rutgers College; another was for years the President of the General Synod's Board of Foreign Missions; others occupied positions of loftier re-

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sponsibility in the estimation of the world; all had the respect and confidence of the community.

Such reference is not to exalt to the disregard of others equally consecrated and earnest in his or her sphere. Fidelity in service is the Master's order of rank. "Thou hast been faithful!" is the verdict of equality. If we inevitably revert in our thought to certain who were peculiarly endowed to lead, it is not to disparage the co-workers with these, who as earnestly and devotedly responded with heart and means to the Master's call.

The humble armorer at the forge, fashioning the sword or the bayonet, or moulding the cannon, may not be reckoned among the heroes who saved the land. Nevertheless, it was the fidelity of that grimy and unrecognized workman that told in the effectiveness of the charge or defence, equally with those who were permitted in the more open arena of honor. He it was who helped to make the victory possible, and the great Captain of all the hosts recognizes the part he bore. To God, it was the thunder of his cannon that was roaring across the field, the flash of his skill that gleamed in those blades upon the heights. His innate honor was there in demonstration.

So is it for all who in the measure of their capacity serve for God. It was so in these instances. There was equipment for each depart-

ment, for planning and construction, for uniting in a complementary body the elements required in building up a spiritual edifice. How well they met the responsibility to which Providence called them, the record of this Church for the fifty years of its existence testifies. What it is to-day in efficiency in every sphere embraced in the work of a Church of Christ, in maintaining in such numbers and effectiveness its own communion; in the instruction of the young,—recognizing the obligations of that covenant the promise of which rests upon the fidelity of the church to her children; in the outreach of helpfulness to other fields; in standing a power for sacred influence in this community,—all this is a tribute to the godly men and women who in those early days saw their opportunity, and in the spirit of a devout consecration, accepted it.

For I should leave out the most important feature, if that which has already been noted should not be crowned with the third characteristic of the Founders of this Church:

Their Personal Religious Quality.

I have no hesitation in speaking of this, and in passing to a particularization of it as illustrated in the Founders of this Church. They were, as you know, men who bore their part in the public arena, and necessarily in its rivalries and contests. They had the ambitions to which their talents and service for the general good en-

titled them. There was none of the effeminacy that would suggest a retreat from civic duties and responsibilities. They honored the world as God's world. But for all this, their religious life was as evident as if their entire sphere were in the contemplation of sacred mysteries. They were known to be Christians, devoted to the work and offices of the church. In such lives the division between the secular and the sacred fades into indistinctness. In Emerson's words, they recognize that "Right ethics are central, and go from the soul outward!" The religion of the sanctuary becomes the religion of the streets, of the office. "The earth is the Lord's and the fullness thereof." All the kingdoms of the world are "the kingdoms of the Lord and of His Christ."

Persons thus divinely illuminated do not need to seek opportunity or place: opportunity and occasion seek them. It is the gravitation of the metal to the magnet; of plants to the light. So the offices these men and women sustained came to them in the appreciation of their fitness. That influence is still here to-day. We feel its inspiration as we review the conduct of their lives.

This it is that makes the church one in all the periods of its existence. But three of those who were in the organization of this Church are in its visible communion to-day. Two or three others survive in connection with other folds: the flight



JOHN A. MILLER,
Deacon in First Consistory.

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of the fifty years has borne one by one, to the bosom of the Eternal Love. Yet their identification is still with this church, and will be through the coming years of its history. The identity of an institution is not that it is localized in the same neighborhood in which it began its life; that it remains constant to its beliefs and to the modes of its activity. It is not even that the sons and daughters loyally assume the places the fathers and mothers held. The church of fifty years ago is the church of to-day because that which the fathers gave it—their own personality, so much of themselves—is still here in vital influence. The day, the yesterday, may be dead; but “the tender grace,” the beauty and strength that were in it are the forces of to-day. The sun has set upon its bustling activities, but no sun will ever set upon its products. Yesterday lives in to-day in garnered sheaves, in imperishable results.

Every man’s work, in whatever he contributes, is to that extent the gift of himself. The humblest mechanic’s work represents so much muscle, so much physical energy expended, so much man. In its ultimate analysis the product of the scientist’s mind, of the student’s brain, of all mental and moral effort, is so much vitality, the man himself. The fabric may perish; that remains: death cannot remove it. It has gone into the thought-force of the world, that volume

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which in its ever increasing momentum is pushing forward to the conquest of the world for Christ. The worthiest commemoration of those we loved and now honor, is that we give them immortality, now and here, by making our lives illustrate and perpetuate their influence.

THE FIRST PASTOR

POEM

BY

THE REV'D. DENIS WORTMAN, D. D.

I deem it a peculiar privilege, my friends, to pay my tribute to the Rev. Dr. Polhemus, the first Pastor of this noble church. Before reading my verses, may I indulge in a few personal reminiscences? I have known and greatly esteemed all the pastors this church ever had; but they will not begrudge that special personal interest a long-time member of his first and only charge, save this, yet specially cherishes for him. Dignified and courteous, a man of society and a man of affairs, he would strike you at once as the Christian gentleman; and you would soon learn he was the Christian pastor, and an eloquent preacher of the Gospel. In person he was magnificent, six feet five inches tall, an erect form built out into sufficient breadth without heaviness, a face open as the day, like Dr. Vance's here, with a good capacity for humor, but ever maintaining a courteous dignity, affable, obliging, kindly and through all, liked just the same by the wealthy and by the poor, fond of seeing children, almost wild at a frolic at the old donation and other parties; and indeed he and his gracious wife often presided when the children of the congregation

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would play "Pillows and Keys," and kindred pastimes.

Certainly to us all Dr. Polhemus was the embodiment of the pulpit Christian gentleman. So I have frequently said that, next to Dr. Thomas Guthrie, of Edinburgh, I think Dr. Polhemus had in high sense the finest form and face I ever knew. We felt very rich and very proud in that country church, one of the two or three finest country congregations in our denomination, to have this Christian pastor and true nobleman so long; turning a deaf ear to the importunities of other peoples.

We felt broken-hearted when the beloved Polhemus left us. No, not quite so bad as that; we felt he might here find a wider field for service. In all our grief we felt it must be all right; and we bade him God-speed, though with a heavy heart all round. And much as he admired and already loved the cultured and noble homes, and the greetings of the plainer ones as well, that saluted him in Newark, I feel he, too, on leaving us, was as broken-hearted as were we.

To say that there was disappointment in Hope - well, to say the men as well as women wept, to say that at the prayer-meetings we could hardly get through our prayers for the breaking of our hearts; even this hardly expresses the situation; for underneath was the feeling that so God was willing it and so it would be best. I am sure that

looking back now on those sore days, it all was right. It was all right; right that we loved him so and wished his continuance, if but for him; right that Newark should want him; right that Classis on broad grounds of public polity decided he should leave us; right that himself should feel uncertain about it all, when love seemed to pull against him, and duty against duty; no question it was right, right and for the best that he should come; but, oh, such love and prayers and benedictions as swept down the Hudson with him and his other new home and duties here! Yes, and God knows we were right in feeling so heart-broken as we were!

Then that so short pastorate here! Only three months of affectionate, spiritual, uplifting preaching; then ten weeks of sickness and pain, followed by his passage through the Valley, though at the end illumined by *The Vision!* For us all, it was hard. In the midst of a heavy medical practice, my father, just from love for his long time Pastor and his family, drove twelve miles and crossed the Hudson to Newburg, every other day for those ten anxious weeks; oh, it was hard to have him die and right in his prime; and his pastorate here so brief, only three short months!

But was it all a mistake? Shall we so say? Never. Providence never makes mistakes. Do you not recall another strangely shortened minis-

try? Ages upon ages had predicted it. Ages upon ages have looked back to it in wondering gratitude. And yet the ministry of the Son of Man was cut short, so short, down to three short years; while Buddha preached sixty years, Confucious over fifty, Mohamed half of fifty; yet, Jesus only three. But, no failure of the incomparable ministry. Nor of this, the deed, so much humbler one, but beautiful, has there been failure! No, it has not been even short. It has lasted through those fifty years in more or less of spiritual puissance. Only three months of an active pastorate; but the moral sensation that shook Newark, the sense of loss we felt, the way we here in Newark and we up in Hopewell gathered up our faith and waited upon God, and took new hold of the promises, and aimed at loftier ideals! Yes, and who shall say your own ideals were not lifted higher, through your pitifully loving remembrance of Polhemus, and that for such reason you never could be satisfied with any indifferent successors to him, but have insisted on ability, fidelity, and high ideals.

When nearing death he seemed to have a very vision of his Lord; and, his face kindling with delight, he cried out: *"I see Jesus! Did I not tell you? I see Jesus, and I'm ravished with the sight!"*



PETER VANDERHOOF,
Deacon in First Consistory.

"I tell you I see Jesus! and I'm ravished with
the sight!"

So cried a Christian nobleman along the Hud-
son's height;

But glory of the landscape, nor fever's vision—
pain,

Nor tears of weeping kindred round, might hush
his glad refrain.

Across the river, o'er a score of years this man
of God

The hills of joy and vales of pain and mountain
tops had trod,

To gather to the fold the lambs that wandered in
the night:

One cry now, "I see Jesus! and I'm ravished by
the sight!"

In near and distant lands he'd trod, and seen
their splendid art;

In many a battle royal he had fought his loyal
part;

The love of Christ had stirred him and nerved
him for the fight;

No wonder he saw Jesus and was ravished with
the sight!

The glory of his armor, the radiance of his face,
His majesty of courage, his matchlessness of
grace,

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Such knightliness, such kindliness, did in his eye
unite,

We knew that he saw Jesus, and was ravished
with the sight.

The Son of God this earth hath trod, our cham-
pion Son of Man;

To make us, too, the sons of God appears His
stately plan;

He joys to see how one day we, clad in His
princely white,

Like stars shall shine, and He, with us, be rav-
ished with such sight.

O Grave, where is thy victory? O Death, where
is thy sting?

Not of defeat, but victory, through Jesus Christ
we sing!

What of the valley's darknesses when all the hills
be bright

With sunrise? There stands Jesus, and we're
ravished with the sight!

Yes, we shall all behold Him upon that fateful
day,

When in the Judgment pageantries the Earth
shall pass away;

Shall see Him in His splendor, His holiness, His
might!

My soul, thou shalt see Jesus! Shalt be ravished
with the sight?

Aye, aye, that Wonder Day of God must prove
no day of sadness.

But with that reverend saint, and Christ, and us,
a day of gladness,

When he shall cry: "My people! ah, my people!
clad in white!

I see them all—with Jesus! and I'm ravished
with the sight!"

O, not to us alone shall be such ravishment of
joy;

The Son of Man hath kindred joy in His divine
employ:

"I see My brethren, through their stress of ser-
vice, with delight;

Brave victors in their fight! I, too, am ravished
with the sight!"

ANNIVERSARY SERMON

ANNIVERSARY SERMON

BY

THE REV'D. JAMES I. VANCE, D. D.

Text: "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." Heb. 12: 1, 2.

In the annals of a movement, whose history is endless and whose destiny is eternal, the story of fifty years of a single organization is a small item. It seems insignificant and lacking consequence. When we recall the fact that "all history is His story," and that everything which transpires in this and all worlds is a part of the program of God, to pause for a week to celebrate the fiftieth anniversary of one church in one community, is like dropping a tiny pebble in an obscure eddy.

But the glory of the thing is not in the years we count, nor yet in the character and deeds of the people we recite, but in the holy cause we

espouse and the divine Leader we follow. It is in the fact that every church is a part of Christendom in which God operates, and through which the purposes of His grace march unalteringly forward to their matchless fulfillment.

The story of a church's life therefore is never a minor chapter in a people's history. It is thick with events. It rides on the crest of things. It is the movement to which all other movements, sooner or later, must relate themselves, and in its record flames the shekinah which lights and guides mankind.

During this blessed week, we have heard from the lips of those who had a right to tell it, for they were a part of it, the story of the former days. We have seen how this church went out from the port of promise fifty years ago and with what manner of success it has progressed thus far on the voyage. We have heard a little of the gales that have tried its timbers, the tide-rips that have tossed it, the sunshine and shadow, the wind and billow of its log book. And now that we are on the high seas in mid ocean, with the ship never in better condition, and with the bigger part of our business before us, it must be no part of our purpose to furl sail or slow down.

I am anxious that this anniversary occasion may be an inspiration, and that in our Golden Jubilee as through an open door, this church may pass to a larger, ampler, and if possible more de-



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voted service; that every sainted name on our long roll may from its place in the invisible ranks of the church triumphant, call to us and speed us forward toward the goal; and that our retrospect of half a century may give us stout hearts and clear minds and keen vision and generous plans for the coming century. Thus shall we make our Golden Jubilee both golden and jubilant.

It is for this reason I have chosen as an anniversary text these verses from the epistle to the Hebrews. The text names five things which hover on the track of every church, and having named the five things, it declares a person whose inspiring and sustaining presence hovers over and hallows all the way. The five things are the cloud, the weight, the race, the cross, and the throne. The person is the Christ. I have a word to say of each of these to-night.

Let me speak first of the cloud. "Wherefore, seeing we also are compassed about with so great a cloud of witnesses."

It is a cloud of inspiration. The galleries of the skies are packed with spectators. It is a friendly audience. They are looking down from their seats in glory and watching us as we work for Christ. If we could hear them, cheer after cheer from that great multitude would greet all done in His name. In that audience are all those who while here on earth were a true part of the North

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Church. Their forms and faces have faded from our vision, but they have not left us.

We are not alone to-night. An invisible cloud of glory hovers in the air around us. Part of the host have crossed the flood but they are watching us from the farther shore.

Memory runs back to that quiet autumn afternoon when in the little house of Tunis Waldron, at 22 Park Place, a few people gathered to draw up a petition to Classis for the organization of a church, and when a witness was needed, a young girl, Amanda Waldron, was summoned from an adjoining room and tremblingly affixed her signature to the document. Most of the participants in that transaction have gone through the silent gate into the great beyond, but they have not left us. They are here to-night in the air around us.

Memory reverts to that significant seventeenth day of December, 1856, when in the home of Justice Bradley, still standing on Broad St., half a square south of the Church, the committee of the Classis met and organized the North Dutch Church of Newark with thirty-five charter members. Of the thirty-five, only three names remain upon our roll at this present. They are Anne E. Brown, known to us as Mrs. Robert F. Ballantine, Mrs. Peter Vanderhoof, and Mrs. Catharine Penovie. With a few exceptions, the others have passed to their eternal reward, but they have not left us. They are looking on to-night, listening,

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watching, sharing in our Golden Jubilee, and they have the right. Along with them, I love to think, are all the others whom God has called home, but who when on earth, toiled and prayed and loved and gave and were a part of the North Church. The old fellowship abides. They have entered the larger brotherhood of "the General Assembly and Church of the First Born," but I love to think that the ties which bound on earth are not severed in heaven.

This is our cloud. Those of our number who have passed from the church militant to the church triumphant are around us. What would they say could they speak to us to-night? I think their message would stir us to increased devotion to Christ's cause. I think they would tell us that we are enlisted in a glorious movement, and bid us count nothing too good for the Saviour. The thing which has impressed me most as I have tried to get into the inner life of the early years of this church, is the spirit of prayer and devotion and the striking generosity of the founders and early members. Among those who greatly helped the church with counsel during those early years was the Rev. William H. Campbell, D. D., President of Rutgers College. He delivered the closing address at the exercises incident to the celebration of the tenth anniversary of the church. In his concluding words he summed up his message by saying: "Be thankful, be prayerful, be faithful

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and be humble.” It seems to me that if the cloud of loving interest which hovers over us to-night could become vocal, the message would be something of the same at our fiftieth anniversary. *“Be thankful, be prayerful, be faithful, and be humble!”*

Let me speak next of the weight. “Let us lay aside every weight and the sin which doth so easily beset us.”

There are some things for a church to lay aside at its Golden Jubilee. There are some things which weigh it down, handicap it, and interfere with its usefulness, changing such an occasion as this to one of empty parade and worse than meaningless self-glory. What is the weight?

It is a sense of our importance. It is the feeling that the church exists for itself, that it is the end and not merely the means. It is the opinion that the church is an elect coterie of the privileged class for the maintenance of respectability, and the defence of dogmatic orthodoxy. Any church that gets this notion of itself is weighed down. It has a millstone around its neck and its career of usefulness is at a standstill.

The church exists for the good it can do, the souls it can save, the imperilled it can deliver, the famished it can succor, the homeless it can house, the wayward it can reclaim. It is not here to glorify itself, but like its Lord, to seek and to save the lost. Over the entrance of a church in this

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city is this sentence: "This church exists for those who are outside of it." That is not all of the mission of a church to be sure, for it exists equally for those who are inside of it. It has a ministry to its own communion. But we must not forget that the Church also exists for those who are outside, and in order to reach them, we must slay pride, stifle selfishness, demolish the barriers of caste, thaw frigidity, and remember the words of the Lord Jesus, how he said, "It is more blessed to give than to receive."

Some are discussing the problems which confront the future of a church located as this church is located, and are saying that in these day of prosperity I should spend my time striving to raise an endowment to safe-guard the future of the Church. The pastor of a well-known church in the city declares that by reason of the rapidly changing character of the city and the large influx of foreign population, a generation hence there will not be an English speaking Protestant Church between the Lackawanna Railroad and Lincoln Park that is not supported by an endowment. I am sure I do not know how this will be. Should God put it into the hearts of some of our wealthy members and friends to give towards an endowment for the North Church, it would be most gratefully received. I feel, however, that if we do our work well, God will safeguard the future of the Church

GOLDEN JUBILEE—NORTH REFORMED CHURCH

The glory of the North Church is that it is a Church of the people. As long as we make ourselves useful, we shall have a future. That we may, let us lay aside everything that would keep us from serving the community and saving those for whom Christ died.

Let me speak next of the race. "Let us run with patience the race that is set before us."

These fifty years have not been without results. Indeed in some respects, the growth of the Church has been remarkable. Figures tell little. Perhaps it is enough in the way of statistics, to say that during these fifty years, 2664 persons have united with this church, 1526 of whom are now on the active roll, and 237 others on the retired roll. The contributions, as reported in the minutes of General Synod, have amounted to \$1,009,245; of which \$491,258 was for benevolent and missionary causes. This, however, gives but a small part of the results of church work. What figures can express the value of just one soul redeemed by the blood of Christ.

But we have not finished our work. We cannot live on the past. The past gives us incentive, but our work is before us. Someone took Gypsy Smith through a church that was one hundred and fifty years old. The walls were adorned by tablets to the memory of departed pastors and benefactors. In his enthusiasm the guide said: "This is a great historic church." Gypsy Smith

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replied by asking "How many conversions did you have last year?" "We don't go in for that sort of thing here," answered his companion." We are an historic church." But a church cannot live on its history. The biggest and best thing about the North Church is its future. From the human standpoint, our face is toward the morning. It is a safe estimate to say that four-fifths of the communicants of this church are under forty-five years of age. When we come to speak of our prospects from the standpoint of grace, there can be no doubt that the best is yet to be.

What of the future? I trust we shall continue to work along the old lines.

I hope this church will continue to be a soul-seeking, soul-winning church, evangelistic as well as evangelical. I thank God for a consistory that believes in the value of a human soul, and whose members in dealing with souls, strive to be, not official inquisitors, jealous for the claims of dogma, but shepherds anxious to see the lost in the fold.

We must keep our Sunday schools in the forefront. To them is due to a large extent, the rapid growth of this church. We have no more important work to foster and support, and we must see that our Sunday schools have every material facility for their complete equipment and administration. In addition, in so far as God permits, let us give ourselves to the work.

GOLDEN JUBILEE—NORTH REFORMED CHURCH

As you know, I have thought an enlarged field of usefulness might be entered by this church through work to be conducted in a suggested parish house, but so far the funds for this work have not been forthcoming, and until they are, I conclude that God means us to work on with our present tools, and that when the time comes for this larger work, the means will be provided.

I trust that whatever else we may be or do, we shall continue to be a missionary church, loyal to the Master's command: "Go ye into all the world and preach the gospel to every creature," refusing to stint ourselves to a narrow corner, but anxious to have the largest share possible in the extension and establishment of Christ's kingdom in the earth.

If we shall continue thus, we need not be alarmed by reason of the fact that we are a downtown church. There will be no danger that our candle-stick will be removed out of its place. Our endowment will be our value to the community, and that kind of an endowment is not affected by market fluctuations. Let us run the race. Let us not walk it nor crawl it. Let us not be satisfied with merely holding our own. The King's business requireth haste. We cannot afford to do what we have to do in any but the best way nor on any but the fastest schedule. Death comes creeping on for the generation before me. What we would do, should be done at once.



REV. HASBROUCK DUBOIS,
Second Minister, 1859-1861.

The fourth thing in my text is the cross, "Who for the joy that was set before him, endured the cross, despising the shame." *

We must never allow the fact that Christianity is the religion of a cross, to fall into the background. However fast we run or steadfastly we stand or earnestly we contend, we must never get far from Calvary.

The cross is our theme. This Church has never had a minister who was ashamed to preach the cross or who hesitated to proclaim the sacrificial merit of a crucified Redeemer. I pray it may never have! The cross is our power. Souls are redeemed by the blood of the cross. It is the Christ on the Cross who draws all men unto him. It is the church with a cross that is to reach and lift the lost world. The only church with a future is the church with a cross. In this sign we conquer.

Let us endure the cross. Let us never be ashamed of it. The church is never so well equipped to run the race as when weighed down by the cross. By stooping to the despised and lowly, the church wins. It must make itself of no reputation as Christ did, and as it does, it acquires power.

The last thing in the text is the throne. "And is set down at the right hand of the throne of God." Christianity is also the religion of a throne. The road marked by a cross leads to a crown. He who

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follows Christ to Calvary is on his way to coronation. We are moving toward the throne. The Church is bound to win if only it remains true to its mission. There is no such thing as ship-wreck for the old Ship of Zion. It will outweather every storm and reach port at last.

Let us plan and toil and preach and pray with the throne on the horizon, with the cross by the roadside and the crown at the journey's end. It is coming. He shall see of the travail of his soul and shall be satisfied. The stone that was disallowed by the builders is become the head of the corner. The kingdoms of this world shall become the kingdoms of our Lord and his Christ. Hallelujah!

These are the five things in the text—the cloud, the weight, the race, the cross, and the throne. In the midst is the person whose inspiring and sustaining presence hovers over and hallows all the way. The person is Christ. We have Him. “Looking unto Jesus, the author and finisher of our faith.”

Jesus is best of all. He is part of our audience. He is in our cloud of glory. He transforms weights to wings. Ever and anon He speaks to us by the way and cheers us in His blessed work. He has sanctified the cross, for He hung there. He glorifies the throne, for He is set down at its right hand. He is the author and finisher of our

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faith, and through Him we are more than conquerors.

We have Christ for the future. He is our great, our permanent, our imperishable endowment. Christ is our holy hope, our exceeding great reward. Nothing done for Him can ever fail, and we cannot do too much.

During the early history of Christianity it is said that one day the news came to the Emperor in Rome that forty of the gladiators had become Christians. He ordered them to recant, and decreed that all who refused should be carried to the wildest, bleakest and most desolate spot that could be found in the frozen north, and there, without clothing, food or shelter, turned out to die. The Emperor's decree was announced to the converts, and to a man they refused to give up their faith in Christ. In charge of a guard of Roman soldiers, they were deported in compliance with the edict, and in the wildest and bleakest spot that could be found, amid the snows and the cutting blasts, with neither clothing nor food they were dismissed.

That night as the Roman officer lay sleeping in his tent, he was awakened by a strange sound borne in upon him by the winter winds. As he listened this is what he heard.

“Forty wrestlers, wrestling for Christ;
Ask of Him the victory, and claim for Him the
crown!”

He sat up, startled by their strange chant, in that wild region, and again the words came clear and strong from the throats of the Christians.

He began to reflect on the sublimity of the cause that could inspire such enthusiasm, and of the glory of the leader who could command such devotion, as all night long at intervals the chant continued. Towards morning, a wretched creature, bleeding, benumbed, and almost frozen, fell through the tent door and begged of the officer to be allowed to recant. “Art thou the only one of all the forty,” asked the Roman, “that durst do this?” “The only one,” the apostate answered. “Then by the gods,” cried the Roman leader, as he tore his garments from him and cast them on the wretched creature at his feet, “I will have thy place with those who follow Christ.” And out into the snow and the cutting winds of the desolate wilderness he went, and soon again, the chant unbroken rose to God:

Forty wrestlers, wrestling for Christ;
Ask of Him the victory, and claim for Him the
crown!”

We have a cause that is sublime and a Leader most glorious. Let us try to catch the undying

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enthusiasm, the unconquerable heroism and devotion of these early Christians. In a sense, let us make the old chant a watchword for the coming years. Not forty, but a church, a thousand five hundred strong, wrestling for Christ,
Ask of Him the victory, and claim for Him the Crown!

ANNIVERSARY POEM



REV JAMES DEMAREST, D. D ,
Third Minister, 1863-1866.

THE JUBILEE POEM
"THY WAY IS IN THE SANCTUARY"

BY

MRS. MARGARET E. SANGSTER

We come, O Lord, with song and feast
To keep our jubilee,
And from the greatest to the least
We render thanks to Thee.
For thou hast been our strength and stay,
Thine own this house of prayer,
The century's half, as but a day,
Beneath Thy constant care.

Here oft hath been Thy table spread,
Here have we seen Thy face,
And in the breaking of the bread
Have felt Thy pardoning grace.
Here have we brought our joy and mirth,
Our trials and our tears ;
Here have we known the soul's new birth,
And lived triumphant years.

How thick the fragrant memories throng
Within these courts of praise ;
What myriad music thrills the song
Exultantly we raise.

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How light have seemed the toil and task,
How trivial pain and loss ;
While reverently this boon we ask
To share with Christ the cross.

Church of our covenant God, to-day,
Church of the living Christ,
Church of the Holy Comforter,
We keep a solemn tryst,
A mighty host, unseen, but near,
Meet in this jubilee ;
They lift their voices, sweet and clear,
Beside the crystal sea.

Dear saints who left us long ago,
Or only yesterday,
Victorious o'er the final foe,
With us they praise and pray.
The church below, the church above,
That church is ever one,
Fast bound by cords of deathless love,
To the eternal Son.

Our faith forecasts the years to be,
Yet shall the preacher tell,
Until the latest jubilee,
Thy fame, Immanuel.
Yet shalt Thou make Thy dwelling place
In hearts that throb and break,
So ardent are they in the race,
So eager for Thy sake.

ANNIVERSARY POEM

We come, O Lord, with song and feast,
As they who bring the sheaves,
And from the greatest to the least,
Each soul its tribute leaves.
Thine own, O Lord, this house of prayer
And wholly Thine are we;
We keep beneath Thy guardian care,
Our Golden Jubilee.

GREETINGS

GREETINGS.

BY

THE REV'D. GEORGE S. BISHOP, D. D.

I AM here this evening, Dear Brethren, through your kind invitation, to represent the Reformed Church in bringing you greetings upon the Fiftieth Anniversary of your existence as a separate Communion.

The Reformed Church in Newark has had a history for which we may indeed thank God. For more than a century the Belleville Church stood alone in all this region. In the year 1832 we had not a single congregation in Newark where time honored Presbyterianism had from the beginning, held sway and the Protestant Episcopal Church had also a record which went far back into the 18th century.

To-day we have seventeen large and flourishing churches on this ground and in this immediate vicinity, with an aggregate of between 6,000 and 7,000 communicants; nor in zeal nor in benevolence nor in evangelistic fervor, would we willingly be second to any.

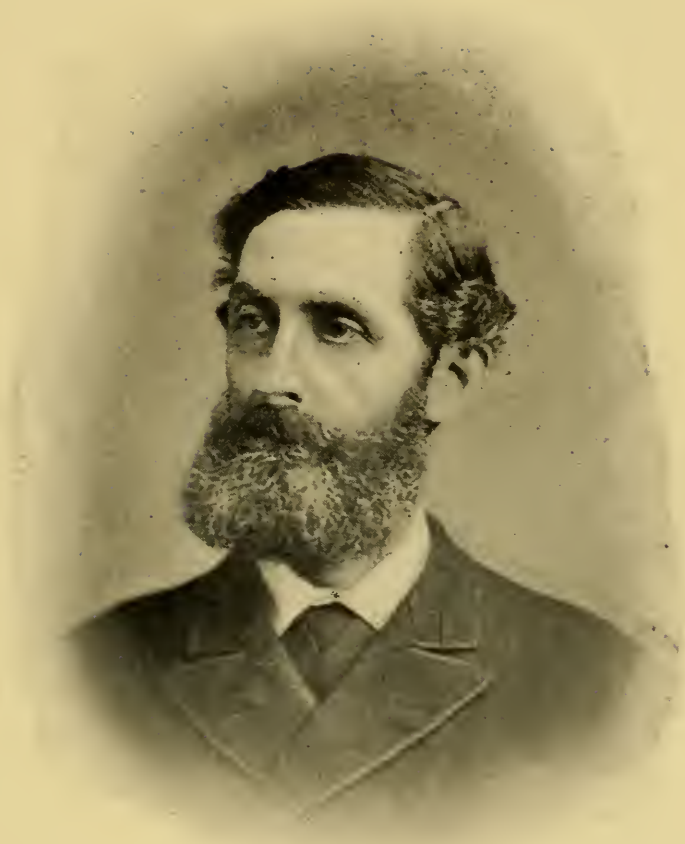
The formation of a Dutch Church was the result of a spontaneous movement on the part of some who felt that there was still room for a church which might beautifully blend a holy reverence in form and order with those most pre-

ious doctrines of Eternal Grace, which, founding in the deep depravity of fallen man, cast him, for all, upon the sovereignty of God in Salvation.

These glorious truths, accompanied by the glow of an assurance which, taking the promise of God in all its full reality, passes, by believing in the Lord Jesus Christ at once, from death unto life, have always been proclaimed from this pulpit, and it is to their power under God that this church has come to be the leading church of our Classis, and one of the strongest in our whole denomination which universally echoes the greeting we bring.

The church in Orange has peculiar reason for a voice on this occasion, as it was in the Lecture Room of this church that the first meeting, looking toward our organization, was held. Never shall I forget the welcome extended to me, at that time, by the venerable Benjamin C. Taylor, then living, and by many other devoted ministers who have since ceased from their labors and received their crown.

We in Orange have always cherished a special veneration and affection for you, dear Brethren. We owed so much in our early history to the sympathy and help of the noble Peter S. Duryee, to the advice of that broad minded and colossal Christian, the Hon. Frederick T. Frelinghuysen, to Dr. Hart and others who lent us inspiration and the enthusiasm to go forward.



REV. CHARLES E. HART, D. D.,
Fourth Minister, 1866-1880.

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The Classis recalls to-night, the long succession of distinguished pastors who have led and fed you, upon whom the mantle of the sainted Polhemus fell and rests ; whose dying words are ever to you like an opened heaven—"I see Jesus, and my soul is ravished at the sight."

To-night, how great a cloud of witnesses surrounds us, interested spectators, nay part of your very selves, beckoning you upward and onward ! How is the atmosphere above us and beneath this roof crowded with the spirits of just men and women made perfect, who were once sharers in these lower scenes of worship, who now revisit them, a choir invisible. These bring you greetings, and cry to you. All hail !

Here angels greet you who have touched their harps to newer notes of joy, as, poised upon still wing, they listened to the good confession of returning penitents who have found rest in the Good Shepherd's arms.

Above all, Heaven disparts, rolls back its gates of pearl, while Jesus, rising from His throne, comes down the golden streets and through the bending myriads of Principalities and Powers to say to you "Fear not ! I walk among the Candlesticks, I hold the stars in my right hand. Behold I have set before thee an open door and no man can shut it. I am your pledge of victory. I am your great Reward."

Greetings ! Greetings ! From the church mili-

GOLDEN JUBILEE—NORTH REFORMED CHURCH

tant, from the church triumphant, from the holy Angels, from the rainbow spanned and jasper throne, beyond the riven veil, whither the Forerunner is for us entered Jesus Christ, the same yesterday, to-day and forever.

Brethren and sisters of the North Reformed Church, while thus the recipients of multiplied and heavenly congratulations, while thus inheriting the lessons and the encouragements and the prophecies of the past, may you continue to set forth Christ crucified, the Power of God and the Wisdom of God unto salvation, ever looking for and hasting His appearing; and meanwhile sharing those influences of His blessed ministry which alone can render the Gospel effective upon wider and wider horizons, until, should He still tarry, the work of one generation, handed on to its successors, both quick and dead, shall unite to swell the mighty volume of ascription, rolling through celestial regions. "Hallelujah! Hallelujah! the Lord God Omnipotent reigneth! Unto Him who loved us and washed us from our sins in His own blood, be glory and dominion, forever and ever. Amen!"

May the churches of our classis, yes of our whole denomination, stimulated by your example, put on their beautiful garments, and shine forth, clear as the sun, fair as the moon, and terrible as an army with banners, ever pressing forward to the conquest of the world for Jesus.

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The churches of our common Brotherhood salute you. Grace be with you all. Amen.

GREETINGS

BY

THE REV'D DAVID R. FRAZER, D. D.

WHEN I read in the New York Tribune in its issue, I think, of December the eighth, the arrangements made for this gathering, the thing that impressed me most was the mention of the fact that the venerable pastor of Newark's Mother Church would speak a piece.

I have been called a great many things in my day. I have been addressed as "His Reverence," but have never been overpowered with reverence. I have been addressed as "Doctor," but the only useful end that title subserves is to save me the annoyance of saying, "don't you do it." But the venerable! the venerable! Well, I suppose when a man gets within seven months of three-score years and ten, the time allotted to human probation, he may begin to think he is venerable, and one of the infallible signs of age is when a man begins to talk about the things which happened when he was a boy. So, to-night, my memory runs back to my boyhood days. I left Baltimore fifty years ago for the good of my native place; but the reminiscence that I have is as regards a peculiar observance of Easter Monday. Now, the services of that day were always introduced

by a fireman's fight. The problem which confronted me at that time was how I could get out of bed and out of the house without my mother catching me. I used to solve the problem, however, and I can remember one Easter day, when a fight was in progress, and as I reached the melee I saw a brick lying very conveniently in front of me. That brick became a mighty temptation to me, as I thought if I could pick it up and throw it, I, too, would join the bouts.

So I reached down and took the brick and threw it, and it just went over the head of the foremost fireman who was fighting on my side. A great big fellow turned around and "cobbed" me. I do not know if that is a Baltimore provincialism or not. (Turning to Dr. Vance)—I shall not attempt to define the word further, but if you will step out, I will give you an object lesson. He cobbed me; then he cursed me; and then he called me a kid, and told me the best thing I could do was to go back to bed.

Can you imagine the humiliation of a small boy;—cobbed and cursed and called a kid and remanded to bed? Oh, the utter humiliation! I have never lost the sensation I experienced that day.

When the great Napoleon stood with his army on the Lybian desert at Ghizeh, confronted on one side by the Sphinx and on the other by the Great Pyramid, pointing to the topmost peak of that pyramid, and turning to his soldiers, he said,

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"Forty generations look down upon you from yonder height!"

Now, you dear people of North Church, don't think that pointing to the old Mother Church I am going to say, "Two hundred and forty years look down upon you this day." I was not going to say such a thing. You know, I remember the humiliation that I experienced when I was a boy.

I am here to-night to bring the cheer of the old Mother Church to represent the Presbyterians of this city, who are all rejoicing with you in the great prosperity of the fifty years which is just passing into history. While I have been rejoicing with you, I have been studying the underlying cause of your great success, and I believe I could tell you why you have been so prosperous. I think I could tell you why everything is bright and successful. Behold, your pastors are all trained Presbyterians! If you want to see its monument—behold it! (Turning to those seated on the platform).

Now, we are perfectly willing to train ministers for the Dutch Church, only we hope that you are not going to make another raid on the fold. We hope you won't want any more Presbyterian ministers for many, many long years to come. We hope the man you have is going to stay, and certainly he has every encouragement and every reason for staying, and you have reason for giving him the most hearty and cordial support.

GOLDEN JUBILEE—NORTH REFORMED CHURCH

You have been having a great time on your fiftieth anniversary.

At the battle of Meanee, just in the very crisis of the day, a young officer rushed unbidden into the tent of Lord Napier. The great general was studying out the plan of campaign, for the conflict was at its height. The young officer said, "My Lord, we have taken a standard!" The great general paid no attention to the remark. He was studying the map and outlining the plan of battle. Being very much impressed with the importance of the message, the young officer exclaimed again "My Lord, we have taken a standard!" Still, the great general paid no attention to the young officer, and continued to study the map he had before him. Being more than ever impressed with the importance of his news, the young officer seized his general, and grasping him by the shoulder, excitedly shouted, "My Lord, we have taken a standard." Turning on him his Lordship said "Confound you, go take another one!"

You people have been having a great time over your fifty years, con—no—just slip down a letter in the alphabet—and congratulate you. I congratulate you on a history that no church need blush to own—a history attesting to the most loyal and successful service for the Great Master. Now, you are going on for fifty years more.

According to an old Aztec legend, human pro-



REV. DAVID WATERS, L.L. D.,
Fifth Minister, 1881-1893.

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bation was allotted to man in aeons of twenty-five years. You can very easily imagine the trepidation which came into the hearts of these savage people as the last day of an aeon approached. They then gathered in the great amphitheatre, surrounded by towering mountains, and there observed the method of the worship of their church; and as the hour approached in which the dispensation should end, or a fresh lease of probation be given, they bowed their heads, and then in all solemnity they watched the topmost peak of the highest mountain.

When, at the appointed hour, a priest came over the mountain top holding up a glittering, glowing, burning cross, they knew that another new aeon had been introduced for their probation, and that for another twenty-five years more human life would be extended.

Dear Brothers, you are going out into the next twenty-five years, and into the next fifty years. Oh, over our mount of privilege comes a vision not of a glittering but of a bloody cross! And, under the inspiration that comes from the Master who loved us and gave Himself for us, may the grand achievements of the past fifty years sink into utter insignificance as compared with the larger and greater and grander work you shall do for Christ and His Church in the years which are to come, and, with maternal church greetings

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and congratulations receive the maternal benediction!

GREETINGS

BY

THE REV'D LOUIS SHREVE OSBORNE

MY dear Doctor Vance and Officers and Members of the North Reformed Church:

The Episcopal Church in this country owes a debt of unspeakable gratitude to the Reformed Church in America.

Over two hundred years ago, when the Church of England was almost begging for a foothold on these Western shores, she came to Pennsylvania, and in a good, pious, religious way the Quakers retarded her and made it almost impossible for her to find a foothold in that commonwealth.

She knocked at the door of Massachusetts and found that the Puritans had already pre-empted that country.

In Salem, my native place, where all were supposed to possess the advantage of civil and religious liberty, and of whom it was said "first they fell upon their knees and then upon the aborigines,"—they hated the Church, and showed their love of liberty by imprisoning her ministers and driving her laymen from the Bay State.

But when, in the year, 1693, the Church set foot in the City of New York, which had recently come into English hands, she received an hospita-

GOLDEN JUBILEE—NORTH REFORMED CHURCH

ble welcome from the members of the original Dutch Reformed Church. They opened their little chapel for her, themselves holding service in the morning and allowing the English Churchmen to worship in the afternoon; and the first Rector of Trinity Church in New York City, Mr. Vesey, a layman, who was afterwards called as Rector, was ordained to the sacred ministry and received induction into office at the hands of the Governor of New York in the Dutch Reformed Church in the old fort.

So I say the Episcopal Church in this country owes a debt of unspeakable gratitude to the Dutch Reformed Church, which is now known as the Reformed Church in America.

Going further back even than that, to those dark and bloody days of Queen Mary, many of the English reformers found refuge in the hospitable little country of Holland, and there remained until the tyranny in their own land had over-passed. And it was a member of the Dutch Reformed Church, William the Third, with his gracious queen, who, through the workings of Providence, finally became King of England, and thus the head of the English National Church.

So I suppose there are no two religious bodies in this country or in the Protestant world, that are nearer together by history, by doctrine, by creed and by the most sacred bond of hospitality

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than are the English Church and the Dutch Reformed Church, or the Reformed Church of America and the Protestant Episcopal Church of the United States.

So it is a great joy, and I count it one of the most pleasant things that has happened to me since my coming to Newark seventeen years ago, to know that I could receive an invitation from the Pastor and the officers of this church to come and add my congratulations to those of other men from this city and from other cities, from this church and from other churches in this your hour of jubilee.

You have had a proud record of fifty years in this city, and I think that one of the causes of success of this church, and of every successful church, in every city and every community, is that it has gone quietly and solidly along, minding its own business, not interfering with other people's business and other people's convictions, except to stretch out helpful hands of love and grace to fellow men who are in need of physical, mental and spiritual help, and to lend a hand here and there. That is the only excuse I can think of that a church has for minding anybody's business but its own, and that is what this church has done during its glorious history of fifty years, and it seems to me that this is what accounts for its great success.

And so I come to you to-night, representing

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old Trinity and her one hundred and sixty years of work for Jesus Christ in this vicinity, to extend her greeting, and through her the greetings of the Episcopal Church in the City of Newark to the North Reformed Church, and not only our greetings, Dr. Vance, but our most loving benediction on you and your work, our congratulations on all the activities of your church, and also the hearty prayers of the dear old parish of which I have the honor to be Rector, that what God has given you in the way of blessing during the last half century will increase a thousand fold during the years of the centuries yet to be, until at last you and I, and all those who, through our ministrations, have been led to a knowledge of the truth as it is in Jesus, shall celebrate that great eternal jubilee about the throne and join in the song of the ransomed congregation—"to Him that loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God and the Father ; to Him be glory and dominion forever and ever, Amen."

ADDRESSES BY FORMER PASTORS



REV. DONALD SAGE MACKAY, D. D.,
Sixth Minister, 1894-1899.

ADDRESS

BY

THE REV'D JAMES DEMAREST, D. D.



ONE of the most impressive lessons suggested by such an occasion as this, is the combination of the passing and the permanent, or rather the transmuting of the passing into the permanent. Men die, but the institutions which they create live. They remain on the scene but a little while, but they leave behind them enduring memorials of their presence and their activity. The founders of this church have mostly passed away, but their work abides. If we miss their presence, yet we do not miss their work. They labored and we enter into their labors.

It was my lot to be associated with many of those who laid the foundations of this church. Coming third in the succession of pastors, I was familiar with the ideas and aims of the men who projected this enterprise for extending the sway of the church of their fathers in this growing city, and gathering into its communion the increasing population of this section. They were men loyal to the traditions and ambitions of the Reformed Dutch Church. They were proud of her history, they loved her order, they believed in her mission, and more than all they believed in making proof

of their loyalty in employing their efforts, their influence, and their money, in propagating the church and extending her influence. The social position of not a few of them was such as to command the respect of the community for the new enterprise from its very inception; and when I came here the church had a standing second to none in the city in its social influence, in its manifest spirit of Christian sincerity, in devotion to the work of the Lord, and in its effectiveness as an evangelizing and uplifting force among the many of all classes whom it was gathering around its standard. When I mention the names of Frederick T. Frelinghuysen, at that time Attorney-General of the State of New Jersey, and afterward United States Senator, and Secretary of State of the United States, of Joseph P. Bradley, then an eminent lawyer, and afterward Justice of the Supreme Court of the United States, of Peter S. Duryee, a retired manufacturer and prominent citizen, the Rev. William H. Steele, a retired missionary, John C. Woodruff, Robert F. Ballantine, John Duncan, John A. Miller, Francis Brown, John H. Wakeman, Daniel Holloway, Peter Vanderhoff, not to speak of many others, and honorable women not a few, the strength and standing and efficiency of the church in those days are evident enough. And all turned in and worked. The Sunday Schools were equipped with a most faithful teaching force. The prayer meet-

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ings were centers of spiritual power. It was before the days of Christian Endeavor, but a Young People's Prayer Meeting was established that did good work in its particular sphere. There was a debt of \$14,000 on the church, but it was presently taken hold of, and easily wiped out. A spontaneous and glad activity along all lines of Christian work insured a steady progress in all directions. The Spirit of the Lord was with us, and there was a joyful liberty in Christian service.

As I recall these happy days—the delightful association into which I was thrown, the kind consideration that anticipated my wants and studied my comfort, and the hearty co-operation on all hands in Christian work, I wonder that I was willing to sever the ties that bound me to such a people, especially against their loving opposition, and almost their protest. But I was taken with the western fever, and strongly affected by the appeal of a struggling church to lead a forlorn hope in a western city. I have some times thought in later years, that the judgment of many friends at the time, that I was very foolish in doing what I did, may have been correct, and that my course in that matter is to be classed perhaps among the mistakes which are often made when one is young and foolish. I was the former, and may have been the latter. At any rate, I have always cherished in my heart of hearts the individual ex-

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pressions of regret at parting which were made at that time, and especially the expression which the Consistory put on record of personal attachment and appreciation of my work here, and solicitude for me in the work to which I was going, as one of the most precious possessions which my ministerial experience has brought me. Coming back here from time to time I have felt that I was coming home. This church has ever had a warm place in my heart, and though of late years my acquaintance with it has not been so constant, and my visits to this old home less frequent than in the earlier years after leaving it, yet the old affection for it abides, and the dear memories of the past will never be obliterated. How I should rejoice if I could to-night grasp the hands of all those who stood by me during those happy years so loyally, so lovingly, and renew the fellowship of our matured service in the Master's cause! But one and another and another have passed away to the higher fellowship of the just made perfect. They have finished their course, and do now rest from their labors. Not many familiar faces do I see before me to-night.

But the spirit of the earlier time I am sure is here,—it rests like the mantle of Elijah on you who have taken up the succession of the prophets into whose labors you have entered. You are carrying on nobly the work which they so nobly began. In your aggressive spirit, your enterprise

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for the Kingdom, your devising of liberal things, you are worthy successors of those who in the establishment of this church planned and labored for church extension through the ingathering of the lost sheep into the fold of Christ. I congratulate you on what you have accomplished, on the large work you are doing, and the prospect of yet larger achievement in the future. You will go on, I doubt not, from strength to strength. At the celebration of your next semi-centennial you will be surrounded by a group of other churches, the outflowing and overflow of your zeal and enterprise,—fair daughters that shall bear the impress of your fidelity and efficiency in Christian work, and carry forward in other fields through the inspiration imparted here the ministration of the gospel of the Son of God. You have reached now a stage of development and growth where colonization would appropriately find place, and you will know how to take advantage of opportunities for planting new churches, by sending out detachments from your force of workers to occupy strategic points as subordinate centers for carrying on the Lord's work in other localities in this growing city,—not as missions attached to you, and depending on your support, but as separate churches, having their own autonomy, helped into existence by your fostering care as long as this may be necessary, but started upon an independent career to work out a destiny of

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their own. This is the way to extend the church, and to this you are committed by the very fact of your power, the possession of ample resources for this work, not to speak of the other fact which lies back of this, the aggressive spirit of enterprise in which this church was first conceived, to which it owes its very existence, and in declaring and emphasizing which it must find its true mission, and the normal outworking of its life.

It is not only the backward look which is appropriate on such an occasion as this, but the forward look as well. We indulge in reminiscence with gratitude to God for what the fathers were, and how they wrought. We survey the foundations which they laid, and gratefully mark their strength and durability; we rejoice to see the structure erected upon those foundations rising in proportionate stateliness and beauty; but there is a future beyond all this which also attracts our gaze. We instinctively ask the why of past labor and present achievement. Strength and beauty are in this sanctuary, not as an end in themselves, but as subserving the great end for which God's sanctuary exists at all—the sanctuary of consecrated hearts and devoted lives cemented into the spiritual house in which God dwells. The goodly fellowship of all you who have the Lord here is to be the radiant example not only, but the compelling power for similar goodly fellowship among as many as you can

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gather into the embrace of that love which flows forth from the great heart of Christ, and warms your hearts, and impels you to testify of that love to your fellows. So, plainly, it is not for yourselves simply that you are here, not to sit down in complacent self-felicitation on the strength and eminence which you have attained, but while thankful for this, and legitimately proud of the past which has flowered out in so goodly a present, to look onward in the exercise of a noble ambition to what the future may disclose, as the result of your devout consecration now to an ever-enlarging service of the Master. There are bright visions ahead—make them actual realities. As your present fulfills the prophecy of your past, so make the future secure by due appreciation of present privilege and opportunity, and an alert ear to hearken to the Master's call.

Fifty years of church-life—how much that means!—years of earnest toil, of lofty purpose, of unselfish devotion to the noblest ideals; years bright with hope realized in the advancement of Christ's Kingdom, or dim with disappointment of cherished plans; years blending their lights and shadows into a picture of all that makes life genuine and satisfying. How the incense clouds of prayer fill the sky in that picture, rolling up toward the throne of God! How the monuments of self-sacrifice arise here and there towering up into the sunlight! How the charm of the Christ-

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like spirit seems to pervade the whole, attesting the mysterious but not uncertain presence of the Master, shining through the lives of His consecrated disciples, who like Himself are going about doing good! Fifty years of organized, unified Christian service, of the many hundreds of Christ's followers who have here made common cause in glorifying the Master and saving men—how much it means! The record is on high, written in the archives of the eternal kingdom,—and the record is below as well, written in souls renewed and sins forgiven, in brightened lives and happy homes, in an ever-widening influence of blessing in many human relations, extending throughout this city, and to other cities, and even to the ends of the earth. You cannot trace nor measure this influence, but, like the unfolding of a flower, filling the air with fragrance, it has gone abroad to cheer and bless. May this church stand as long as the world stands!—the pillar and ground of the truth, a living witness for Immanuel, God with us, a beacon light of hope and blessing for the seekers after God, and the glory of His Israel!



REV. JAMES I. VANCE, D. D.,
Present Minister, 1900—

ADDRESS

BY

THE REV'D CHARLES E. HART, D. D.

I CONFESS I experience this moment a singular sensation to stand where I stood at the opening of my ministry; to be known as one of the oldest ministers of the Church now celebrating its semi-centennial.

I well remember the smile of my neighbor across the park, who rejoiced in the dignity of a century, when I asked him to attend our first celebration of the decennial of our church. He looked upon me as a very young man, representing a very young church, and with very high aspirations; and, I may add, that at this time the venerable Dr. Frazer had not appeared on the scene. I go back to Dr. Demarest—I wish I could say back to the beloved Hasbrauch Dubois, whose memory was still fragrant when I came here. I look back to the first period, to the beginning of the history and life of the church which puts us older ministers in a position to appreciate the feeling of this hour, not in the amazement of surprise, but in the glad fulfilment and realization of the aspirations and expectations of that company of rare spirits we were called upon to lead in the course of this magnificent history.

I came to it before the spire of this edifice was

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completed—this edifice, the composition of the finest creation of Upjohn's genius in the Metropolis, when they were following the ancient usage of the celebration of the Lord's Supper in the aisle, when the founders, in the possession of the richest elements of eloquence, learning and business sagacity, and of energy wrought together under the magnetism of the college friendship—for the men united in this organization with Dr. Polhemus were his college friends,—a magnetism, I say, of a college friendship. They were in their first love and consecration, so near in the period of the Founder that I could feel the presence of his spirit, which was made more sensible by the presence of his family and of the gracious woman whose life ran on through the years binding them together as with a silver cord.

The Decennial was a renewal of the foundation of this church, laid at the close of the first decade, marked by a celebration in which the exercises were assigned to those who had been active in the movement. To Mr. Bradley was given the preparation of the historical sketch which he delivered with great dignity; to Mr. Duryee the financial history; to Mr. Frelinghuysen, the oration to stir the hearts of us all, as we started afresh in this stage of the history; and to Dr. Campbell the wise counsel of the father of the church from the beginning.

The decade of bereavement, of change, of trial

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served only to unite this band in the love of the church, the love of its évery stone, till it became to them a personal affection. You cannot love a General Assembly or the General Synod, or a Classis with very much warmth, but the church where our hearts come in contact in the most blessed fellowship, we can love with a personal and lasting affection. To Mr. Duryee, as to others—but to Mr. Duryee characteristically—the Church was as a living being for which his heart throbbed with a love, I may say, even above the love which he bore to his own family.

There were two things which Mr. Duryee loved with his whole heart—he loved this North Church and he loved his college. And I must not omit as entering into the renewal of the foundation at this time, that infusion of the Scotch element which is as characteristic of this church as the Dutch, for which in the spirit of conservatism there was a natural affinity which entered into this company to enrich and to fortify it in all the qualities which made it strong and great. It enlarged the field of the work so that “Paisley” was included in my parish along with Newark, and it was as necessary for me to visit “Paisley” annually as it was to visit our own city, so that I became as familiar with its delightful and charming families and associations as with those at home in the “West.”

I regarded myself as highly favored and hon-

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ored that my ministry should find its place in this period which we entered, and that I was called to labor with the founders of the Church when alive, enthusiastic and expectant in their first love. It is my honor and delight that I was associated with such men in the multiplied activities in which they entered, in which it seemed to me I was rather like the leader of an orchestra whose occupation consisted solely in keeping in unison the voices and instruments which were making all the music. The spire was completed, the debt which rested upon us was paid. I well remember the banquet at the home of Mr. George Clark where we met to celebrate that event, and which was in a sense the beginning of that profound interest and that magnificent help which is a characteristic of the members of his family in the work of the church. The church soon advanced to a leading place in its labors and contributions until they were in excess of what it spent upon itself. It took a commanding position among the churches of the community in philanthropy and in the social life of that day.

Dr. Steele was at the head of the Board of Foreign Missions, Dr. Abeel of the Board of Domestic Missions, Mr. Frelinghuysen was at the head of the American Bible Society. Five of the most efficient and generous trustees of the College of our Church were drawn from this Church and drawn from that period of its history. At the

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head of the Foster Home and the Female Charitable Society, and presiding over the Orphan Asylum you could find the elect ladies of this congregation in their labor of love. It was a church of leaders and leadership.

In the expansion of the Reformed Dutch Church in this city, which is renowned throughout our denomination as being far ahead of any section or field within its bounds, and in the creation of Classis of Newark—in which I believe I am the only surviving charter member left within it—the North Church was pre-eminent. This Church took the lead in the support and in the prosecution of this work, and the Clinton Avenue Church, the Woodside Church, the Linden Church, and the East Orange Church—of which Dr. Bishop has already told us—were brought into being and fostered and strengthened, all in the period which closed the first quarter century of the Church.

In internal and parochial work, in missions and in cottage prayer-meetings, in Bible readings, in visitation and in tract distribution it sustained with characteristic vigor its efficient organization. In the Ladies' Benevolent Association and in the Young Men's Christian Association and in all the varied activities of the church it entered and presented a record of efficiency and power which equalled that of any older churches in our city. And the same spirit entered into the administration

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of the Sunday Schools, the history of which has been given by Mr. Frelinghuysen with such admirable fullness and faithfulness, in which he carried us back into the earliest period—and you may say the Church grew out of the Sunday School. In this period in which I had the honor and pleasure to minister, occurred the presidency of Mr. Frelinghuysen's beloved father, whose addresses were prepared with the care of a State paper or an oration in the Senate, and which were delivered every Sunday afternoon and attracted us all. The church was, as Mr. Duryee told us in his decennial address, like General Grant's army, who when he called for any service, no matter what it might be, always found a man in the ranks for that service. I could show you, had I time, how that was true of this Church but I simply indicate one example, viz., that of the lectures on the English translation of the Bible, which were delivered by Judge Bradley in the Lecture Room at my suggestion. He delivered several lectures on this subject, which was then of great interest in our State. After their delivery these lectures were called for by the college of our Church, and afterwards by the University of Pennsylvania, and I think led to the introduction in so many of our colleges of the literary study of the Bible, because soon after their delivery the call for that course of study was

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made and it was introduced in the colleges of our land.

It was my happiness to labor with these men and these women, these elect ladies, in labor more abundant, to come into such close fellowship with them in my pastoral work, when pastoral care in the simpler conditions that prevailed in those early days in Newark was practicable; when I was received into their homes and entered into sympathy with them in their lives, through which, ministerial interest ripened into attachments and friendships which linked one's self with them in the most sacred events of their lives. I am glad to hear Dr. Vance say that I am still remembered in the event which is esteemed the most sacred in a man's life, and that I am still held in remembrance by those who I trust have enjoyed all the bliss which follows the consummation of the ties of which I took the direction.

These friendships, I know, have outlasted even death in these later years. I cannot expose the privacy of those blessed fellowships. I received the confession of the children trained in these splendid schools, prepared to take the place of the fathers when they should drop by the way.

So the Church grew until it had doubled its membership by the very law of heredity, establishing a continuity which ensured its stability and power. The continuous pastorate of a decade and a half—fourteen years—brought us to the

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close of the first quarter, when my failing strength required a surrender into stronger, abler and worthier hands, of this strong, great and powerful body, under which its power and ability for good should be fully developed.

I interpret the significance of this blessed ministry to me—the significance as designed for the preservation of the band in its integrity; of its consolidation; of its preparation for the splendid ministries which were to follow and crown the semi-centennial.

Though I closed my ministry I did not sever my connection with this Church; I only passed from its pulpit to its chair in the college, which has been so largely from the beginning the trust of this church, represented in the most generous, loyal, intelligent and faithful members of the Board—a chair created by this Church upon a foundation furnished by the lady whose resources enriched it and whose counsel and interest it was my pleasure to direct in the close of my ministry.

When seated in the Professor's stall in the chapel of the College I have turned to the walls, covered with the portraits of its distinguished men, and I have seen faces which looked out from these pews upon me as I preached, and I have felt that as I sat there I was still in this dear old church enjoying a living fellowship with its members. Right over my chair was the por-



REV. PETER K. HAGEMAN,
Present Assistant Minister, 1905—

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trait of Peter S. Duryee, a face that brought up in its vivacity the faces of others ; and I have sat under that face for twenty-six years and have felt it all the time.

Now after a lapse of twenty-five years I return to these scenes, after a life of seclusion. It is the same Church, the same old church edifice, and the enrichments and adornments do not conceal the beauty which it always possessed for me. But I look in vain for many faces which I knew so well—faces of those who constituted the support and strength of my ministry. A few still linger. One has gone whose life began with the beginning of this church, one who filled it with great modesty, and great power, who filled its life with his sweetness and gentleness and goodness and benevolence, now translated to a higher sphere. But it is the same church, though these faces have passed from view ; it is the same Church, for I see in these pews here and there the children of those devoted men and women who preserve the heredity and continuity and identity of this body and constitute its unity and strength, joined by an increasing multitude, a multitude which has not in a sense obliterated what was characteristic and noble in its character and life, but in its additions have assimilated that character, which, after all, constitutes the greatness of this Church.

I rejoice in the record of their most unex-

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amplified activities in response to the eloquence and power and devotion of these faithful and able servants whose ministry is crowned at this semi-centennial with glory and honor.

I enter into the feeling of the founder of this Church and of others who followed him, in the same spirit and the same feeling of rejoicing and gladness as Dr. Polhemus when in his death he exclaimed, "I see Jesus and my soul is ravished by the sight," and here proclaimed his faith that "this church will be erected; souls shall there be converted to Christ and I shall rejoice over them in Heaven."

I believe the results here achieved have exceeded the lofty aspirations and expectations of that servant of God, and I cannot but believe at this point in entering upon this second semi-centennial that the power and spirit in which this church started exists, and exists in still greater power, like the life of the three knights in their struggles. When one fell his soul passed to the second, and when the second fell the two souls passed into the third, so that in the third soul we have the concentrated power which gained the victory.

May God give such a future to this beloved Church and to His beloved servant.

ADDRESS

BY

THE REV'D DONALD SAGE MACKAY, D. D.

AFTER a week of continuous gleanings in the fields of these past fifty years, all that is left, I am afraid, for us who appear on this last evening is a pretty sparce and scanty harvest. With loving hands the sheaves of achievement which these years have ripened have been garnered into the treasure house of memory. For seven nights you have been singing the song of Harvest Home as well as Jubilee, as you have watched the gleanings of half a century's work for Christ stacked in the homestead of loving remembrance. But to-night, like a belated reaper, as the last harvester of all, I am asked once more to traverse these fields of the past and glean a few forgotten ears of the harvest which, in the mercy of God, has been so bounteous and full.

I must not forget, however, at the outset, that I appear before you this evening in a dual capacity ; officially, I am here as the President of our General Synod, to bear to you, Dr. Vance, and to you, my brethren, the hearty greetings and fervent God-speed of the entire Reformed Church of America on this most auspicious event in your history ; and personally, I am here as one of your

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former pastors, who, in the years gone by helped to sow one or two handfuls of seed in the harvest of this Golden Jubilee. As President and Ex-Pastor, therefore, I am here to-night, and in this presence I do not hesitate to say which I think the greater honor. Almost anybody can be President of Synod if he wants it, but only three of us can rank as ex-Pastors of the North Reformed Church, and we three here this evening unite in expressing the fervent hope that many a long year will pass before Dr. Vance adds the prefix of "Ex" to his title as minister! Moreover, we unite in this testimony, that amidst the joys and prosperity which other scenes and associations have brought us, no experience lingers more sweetly in remembrance than the years we spent in the service of this beloved church. "Out of the abundance of the heart the mouth speaketh," and it is with hearts overflowing with gratitude to God for His loving kindness to us in the ministry of this church that we veterans of the past come back to these hallowed scenes once more.

True, there is sadness in some of the memories that come crowding upon us out of the past to-night. We cannot, as we look into these once familiar pews, but remember faces of those whose sympathy and friendship meant so much in the past, but who have gone from us and from our ken into the great hereafter of God. How they would have loved to share with us the gladness

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of this celebration! How their presence would have inspired those who recount the struggles and the triumphs of these fifty years, and in which they played a worthy and active part!

What indeed I have to tell of the history of these fifty years is neither much nor great. Not long enough to be impressive, not far enough distant to be touched with glamour, my ministry ranks not largely. Yet we remember Bailey's familiar and oft-quoted lines in his poem "Festus":

"We live in deeds not years; in thoughts not
breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs. He most
lives,
Who thinks most, feels the noblest, acts the
best."

With the keenest sense of personal unworthiness I, nevertheless, would take these words as in some sort of way descriptive of the influence which these years of my Newark ministry have left in my own life. The years themselves were few, but the experiences they recorded, the joys they brought, the precious memories of friendship and love they created, these are things which no future can destroy. They are my personal share in the Harvest of Blessings which you cel-

eborate to-night. You will believe me, my friends, when I say to you from the depths of my heart, that this church will always be to me the church of my love. Again and again I have thanked God that He ever brought us hither, and permitted us to serve Him in this great field of opportunity.

What, then, are some of the impressions concerning this church which my ministry gave me? What are some of the distinctive things with which I shall always associate the North Reformed Church as the result of my experience here? In recording one or two of these impressions, it may be that you will find a message for the future as well as a word from the past.

1. The North Church has always been a *keenly responsive* church. By that I mean that it has been not simply receptive to the message of the pulpit, but quick to translate that message into the activities of Christian service. That, of course, is what makes the work of the Christian ministry a constant joy and inspiration. A minister dreams his dreams and sees his visions, but those dreams and visions of larger service await men and women of initiative who have faith enough to embody them in consecrated action. During my service here, every enterprise undertaken received the loyal support alike of young and old, of rich and poor. And that spirit has been very largely the secret of the church's vi-

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talities. It has been ever ready for new opportunities and responsive to meet new demands. Because of that quality in its life it has been in the best sense a hospitable church. It has always had a kindly welcome for the stranger, and it has never forgotten its obligations to the poor. It is true, in doing these things it has not surrendered a certain dignified conservatism which has marked its life from the very first. No one can accuse this church of being gushing or emotional. You have not cheapened the sanctuary in order to attract the mob. You have not degraded your charity into mere almsgiving. In your responsiveness to real need, you have not permitted any worthy soul to forget his self-respect.

It is possible, of course, for a church to over-emphasize the dignity of its position. There is always a danger lest ecclesiastical etiquette should be misconstrued into religious snobbishness. A family church, such as this has always been, tends to become a self-centered institution. That danger must be guarded against, and it can only be overcome by the development of this spirit of responsiveness to the new and enlarging opportunities of service which each year's growth brings with it. The day that a church is content to rest satisfied with past achievements is the day that its decay begins. The marvellous growth with which you have been blessed, in these more recent years especially, is but the pledge of a still

mightier increase of spiritual influence, if the hospitalities of your hearts are kept fresh and open to the needs of the stranger at your gates.

I am reminded here of a curious and amusing incident which occurred in my own experience just after I had been called to the pastorate here. Before deciding to accept the call, I went to Scotland. One day, accompanying a Sunday School picnic to a little island on the beautiful Frith of Clyde, I met a man who introduced himself to me as a Scotchman who had visited America. It turned out that he had lived for some time in this city and had, strangely enough, attended the services of this church. As the call to be its pastor was still under consideration in my mind, you may imagine my eagerness to find out the impression which the church had left upon him. He was enthusiastic about the services, but when I inquired what sort of people attended the church, his answer I have never forgotten. In broad, Scotch, he replied, "I did na get much acquaint wi' the people, for ye see I aye sat in the gallery!" In those days things were different from what they are now,—for you know cream always rises to the top, and I speedily found many of my best and most devoted friends in the galleries,—but it occurred to me then, that evidently there was a work of grace to be done, not alone in the galleries of this church, but elsewhere, along the lines of Christian hospitality. Of course such

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incidents will occur in any church, but it is not difficult for a congregation to create a certain definite character, either of warm-heartedness or of indifference, as the case may be, upon those who as strangers occasionally participate in its services. You will, therefore, forbear with me if to-night I plead for a still larger development of this spirit of Christian responsiveness to the needs which surround you.

The North Church has always been notable for the *youthfulness of its spirit*. It has been pre-eminently rich in the hopefulness and buoyancy of youth. There has been a zest in its manifold enterprises which only youthful ardor can impart. And that feature of its life has been profoundly fostered by the vitality of its Sunday Schools. In every church there is a strategic point of influence at which its energies should focus themselves. This North Church has ever been wise in realizing that its strategic point of opportunity is centered in its Sunday School. No estimate of the growth of influence of these fifty years can be in any sense adequate, without the recognition of what the Sunday Schools have been as elements of power. They have been the church's true recruiting ground. Its social life, and spiritual enthusiasm have grown out of their rich soil. They have imparted a tone and atmosphere to the whole life of the congregation, which without them had been impossible.

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It has been a happy feature in these Jubilee Celebrations that you devoted one night alone to the history of the Sunday Schools, and from no one surely could a more inspiring testimony to their influence have been rendered than by Mr. Frelinghuysen in his address on that occasion. These schools have been served by a notable array of cultured men and women. Their teachers have represented the finest qualities of the church membership, and their superintendents have been men of capacity and devotion. It would be invidious to mention the names of individuals here, but as the Roll of your Charter Members grows more precious in the passing years, no one will hesitate in joining with me to-night in a tribute of loving gratitude to one, whose name is on that Charter Roll, and whose presence is still with us—the name of Mrs. Robert F. Ballantine, to whose unwearied service of love and personal devotion for more than a generation, in the Sunday School, this congregation owes an imperishable debt of gratitude.

The North Church has been, in the truest sense, a *Missionary Church*. Its missionary character was established from the first. At the close of my second year as pastor, I remember receiving a letter from the late Rev. Dr. Wililam R. Duryee, congratulating this church on the fact which he had noticed in two of its annual reports, that it was giving more to missionary benevolences than

it was spending upon its congregational needs. That feature in the life of the church has been a large part of the secret of its success. While it has been unstinted in its generosity to its ministers, it has never forgotten, in generous gifts and in prayerful interests, its obligations to the great world beyond its own gates. So long as it cherishes that spirit it will prosper. The church in which obedience to the great Commission is a living fact, dwells under the constant presence and power of the Holy Ghost.

The North Church, through these years, has been *true to the Evangelical gospel*. Its loyalty to Jesus Christ as Divine Lord and Saviour has been unquestioned. These fifty years have been a noble testimony of witness-bearing to Jesus Christ. The power of the cross has been manifested here in the salvation of many souls. It is an aspect of our Christian service which was never more needed to be emphasized than to-day. Loyalty to a church, while indifferent in its devotion to Christ, degenerates into bigotry. Churchianity may develop into a vast organization, but it never can be a spiritual influence in the world. The pulpit may *preach* Christianity without Christ, but the pew cannot *live* Christianity without Christ. In the loyalty of this church to our living Lord, lies the assurance of unbroken influence and inspiring growth for the years to come.

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Into this harvest of blessing you, my brother, have entered. Right nobly are you realizing your opportunity. In your hands, the harvest of these past years is being transmuted into a nobler springtide for the future. The seeds of blessing which you are sowing here are destined to produce a mightier result fifty years from now, even than we witness to-night. When that Centennial is celebrated on December 17th, 1956, those who gather in this old church that night (as some of our younger friends will gather), will tell of the venerated and venerable Dr. Vance (and he may be still living then) who gave the enthusiasm of youth, the maturity of experience, and finally the mellowed activities of old age to the service of this church. So I say, my brother, with sincere affection—Stand by this old church, and not only will your love to it increase, but its love and loyalty to you will deepen with every passing year.

And for you my people of olden days, what shall I say? Only this, in the memory of your love to me and mine, on this glad night of sacred memory, I pray for you, that God may have you in His holy keeping, fill your hearts and homes with His love, until, as the years go by, we meet again in the harvest home of Heaven, in the Golden Jubilee of God.

HYMNS

HYMN
THE "NORTH CHURCH"

BY

MISS MARY DRUMMOND CAMPBELL

(Tune "America")

Our church we sing to you
Naught but our praises true,
And of our love,
Our fathers too, of old,
God-fearing, brave and bold,
Of all thy goodness told
To Him above.

We praise our God in Heaven
Who has so kindly given
To us our Church.
Long may she ever stand
Upon this loved free land,
Protected by His Hand
The Good Dutch Church.

The twinkling stars at night
Cast out a kindly light
To lead us home.
So, when our way seems dark,
And fainting grows our heart,
Thy light of love will dart
To guide us on.

GOLDEN JUBILÉE—NORTH REFORMED CHURCH

God bless this Church we love,
With blessings from above,
Her sons keep true.
When pride and self assail
Let not their arts avail,
But may she still prevail
This grand old Church.

HYMN

BY

THOMAS S. WILSON

(To the tune of "Scots wha hae.")

Sing a round'elay of praise,
To our God an anthem raise,
For our Church's length of days,
Sing, with fervent zeal.
Dedicated to our Lord,
By a people in accord,
With the glory of His word
To Him we appeal.

Riches of redeeming grace,
Beam on each uplifted face;
Here, our souls new birth we trace;
Here, we love to dwell.
Consecrated once again,
By the prayers we entertain,
By the blessings we obtain,
From our Father, God.

Surely, striving, while we pray,
To our God, whom we obey,
Through our Saviour's blood-bought way,
Christ, our risen Lord.
God, bless now our edifice,
Saviour breathe Thy sweetest peace;
Holy Spirit, send increase,
Fill our hearts with love.

GOLDEN JUBILEE—NORTH REFORMED CHURCH

Love, to mount on joyous wings ;
Love, to sing as seraph sings ;
Love, to shout when Jesus brings

 Weary pilgrims home.

Sing a round'elay of praise,
To our God, an anthem raise,
For our Church's length of days,
 Sing with fervent zeal.

THE CONSISTORY

The Rev'd James I. Vance, D. D., *Minister.*

The Rev'd Peter K. Hageman, *Asst. Minister.*

Frederick Frelinghuysen, *Clerk of Elders.*

J. Henry Lindeburg, *Treasurer.*

George Alexander, *Secretary.*

ELDERS

Frederick Frelinghuysen

Peter Campbell

George Cooper

George S. Hobart

Dr. Sidney A. Twinch

Anson A. Carter

D. Henry Merritt

John Allison

Charles Witheridge

James S. Polhemus

George Alexander

Cornelius H. Vanderhoof

Theodore H. Sterling

Thomas J. Thompson

DEACONS

J. William Clark

James H. Abercrombie

J. Henry Lindeburg

James Flockhart

THE CONSISTORY

Edwin E. Dent
Frederick Gassert
James A. Williamson
John Monteith
Chester G. Warriner
James Ness
J. Jacob Schaeffer
Henry S. Squier
John J. Wright Clark
Frederick H. Douglas

NORTH REFORMED CHURCH
FINANCIAL REPORT FOR YEAR 1906.
CHURCH ACCOUNT.

INCOME.

To Balance, 1905		\$	201	89
Balance Repairs			298	91
			<hr/>	
			\$500	80
Sabbath Collections, ordinary	\$3,497	77		
Envelopes	4,976	71		
Pew Rents	7,088	85		
Subscriptions	1,200	00		
Subscriptions for repairs ...	9,754	00		
Rent, East Newark Chapel.	72	00		
Subscriptions, Anniversary				
Fund	750	00		
Special Offering (Missions)	8,161	56		
			<hr/>	
			35,500	89
			<hr/>	
			\$36,001	69

EXPENDITURES.

By Pulpit Supply and Prayer		
Meetings	\$	231 00
Salaries	9,800	00
Music	2,513	26
Care of Organ	100	00
Classis Assessment	100	98
Church Notices. Calendars,		
Printing	543	13
Electric Light and Power,		
Gas	632	53
Coal and Wood	377	50
Sundries	385	34
Repairs (sundry)	282	79
Repairs (special)	10,250	01
Water	26	38
Manse (repairs)	107	13
Manse Taxes, 1906	292	84
Insurance, Church, one year.	280	18

GOLDEN JUBILEE—NORTH REFORMED CHURCH

Insurance, Manse, three years	40 00	
Bridge St. Lot, Taxes 1905..	35 87	
Telephone	50 91	
Anniversary expenses	384 50	
Sunday Schools	926 78	
East Newark Mission	199 82	
Missions	8,050 56	
		<hr/>
		35,611 51
Credit Balance Church...		24 68
Credit Balance Anniver-		
sary Fund		365 50
		<hr/>
		\$36,001 69

CLARK MEMORIAL FUND.

INCOME.

To Balance, 1905	\$1,164 41
Interest to Sept. 15, 1906....	300 00
	<hr/>
	\$1,464 41

EXPENDITURES.

By Expenses Sunday School		
Anniversary	\$ 21 36	
Poor Fund	250 00	
		<hr/>
		271 36
Credit Balance		1,193 05
		<hr/>
		\$1,464 41

SUNDAY SCHOOLS.

INCOME.

To Christmas Offering for En-		
tertainment	\$ 111 00	
Clark Memorial Fund	21 36	
Church account	815 78	
		<hr/>
		\$948 14

FINANCIAL REPORT OF 1906

EXPENDITURES.

By Christmas Entertainment....	\$ 450 39	
Anniversary	21 36	
Periodicals	162 50	
Board of Publication (les- son books)	218 29	
Primary Department Sup- plies	52 85	
Printing and Sundries	42 75	
	<hr/>	\$948 14

CRANE TRUST FUND.

INCOME.

To Balance, 1906	\$159 07	
Rent of Sparta Property to July, 1906	90 00	
	<hr/>	\$249 07

EXPENDITURES.

By Taxes, 1906, Sparta Prop- erty	\$10 68	
Credit Balance	238 39	
	<hr/>	\$249 07

POOR FUND.

INCOME.

To Clark Memorial Fund	\$250 00	
Special Collections	228 00	
	<hr/>	\$478 00

EXPENDITURES.

By Edwin E. Dent, Treasurer..	\$478 00	
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EAST NEWARK MISSION.

INCOME.

To Collections and Donations..	\$195 70	
Rent	72 00	
Church Account	172 82	
	<hr/>	\$395 52

GOLDEN JUBILEE—NORTH REFORMED CHURCH

EXPENDITURES.

By Salaries	\$75 00	
Gas	30 70	
Water	3 00	
Coal and Wood	38 25	
Repairs	14 25	
Insurance (3 years)	38 62	
Expenditures per T. J. Thompson	195 70	
	<hr/>	\$395 52

PARISH HOUSE FUND.

INCOME.

To Balance, 1906		\$1,410 18
Donations	126 00	
Interest to December 1, 1906	47 34	
	<hr/>	173 34
		<hr/>
		\$1,583 52

EXPENDITURES.

None.		
Credit Balance		\$1,583 52
Pledges, \$4,056.00.		

MISSIONARY ACCOUNT.

INCOME.

To Balance, 1905—		
Clark Memorial Fund		\$1,164 41
Ladies' B. and M. Society..		159 24
Crane Trust Fund		159 07
		<hr/>
		\$1,482 72
Special Collections and Do- nations	\$15,605 16	
Clark Memorial Fund	300 00	
Ladies' B. and M. Society.	2,387 60	
Crane Trust Fund	90 00	
Young Woman's Guild	76 00	
Y. P. S. C. E.....	214 50	
Sunday Schools	1,543 21	
East Newark Mission	267 70	
	<hr/>	\$21,966 89

FINANCIAL REPORT OF 1906

EXPENDITURES.

By Board of Domestic Missions—		
Church	\$1,492	60
Church (Christ Refd. Ch. Bldg. Fund)	6,500	00
Ladies B. and M. Society..	632	35
Sunday Schools	524	13
Y. P. S. C. E.	154	50
	<hr/>	
		\$9,303 58
Board of Foreign Missions—		
Church	\$4,089	00
Ladies' B. and M. Society..	633	25
Sunday Schools	624	70
Y. P. S. C. E.	30	00
Young Woman's Guild.....	10	00
	<hr/>	
		5,386 95
Disabled Ministers' and Widows' Funds		514 15
Board of Education ,R. C.A.		71 50
Church Building Fund		69 75
Theological Seminary at New Brunswick		250 00
Western Theological Sem- nary		400 00
Board of Publication		25 00
Poor Fund		478 00
Essex County Bible Society		300 00
Hampton Normal & Agri- cultural Institute		60 00
Evangelistic Committee, Tent Work		15 00
San Francisco Relief Fund..		340 00
Newark Christian Mission to Jews		9 16
Church at Blowing Rock, N. C.		21 00
Young Woman's Christian Association		30 00
J. C. French Industrial Home		30 00
Bureau of Associated Charities		30 40
Bureau of Association Char- ities, Work Room, (L. B. & M. Soc.).....		20 00

GOLDEN JUBILEE—NORTH REFORMED CHURCH

Church Nurse (L. B. & M. Soc.)	750 00
Missionary Boxes to California and Michigan (L. B. & M. Soc.)	320 50
Sunday Schools	948 14
Sparta Property	10 68
East Newark Mission	395 52
Volunteers of America.....	75 00
Christmas Box Vance S. S. (S. S.)	26 05
American S. S. Union (\$100 Vance Church) (S. S.). ...	135 00
Essex County S. S. Union (S. S.)	45 00
Fresh Air Work (S. S.)....	15 00
Various Charities (S. S.)....	173 33
Lees-McRae Institute (Y. W. Guild)	56 00
Fresh Air Work (Y. W. Guild)	10 00
Various Charities (Y. P. S. C. E.)	30 00
	<hr/>
	\$20,344 71
Credit Balances—	
Clark Memorial Fund	\$1,193 05
Ladies' B. and M. Society..	190 74
Crane Trust Fund	238 39
	<hr/>
	\$21,966 89

ABSTRACT OF CONTRIBUTIONS .

Church	\$17,585 33
Missions	\$14,661 56
Ladies' B. and M. Society....	2,387 60
Sunday Schools	1,543 21
Young Women's Guild	76 00
Y. P. S. C. E.	214 50
East Newark Mission	267 70
Clark Memorial Fund	300 00
Crane Trust Fund	90 00
Sent direct by Members to Mission Boards	3,574 25
	<hr/>
	23,114 82

FINANCIAL REPORT OF 1906

Special Repairs	9,754 00
	<hr/>
	\$50,454 15

J. HENRY LINDEBURG,
Treasurer.

Audited and found correct,
ANSON A. CARTER,
FREDERICK H. DOUGLAS,
Auditors.

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